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CHARLES ROCKWELL LANMAN

PROFESSOR OF SANSKRIT IN HARVARD UNIVERSITY

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REFERENCE
Not to be lent out

Please handle the book carefully.

THE

SĀṂKHYA-PRAVACANA-BHĀŚYA

OR

COMMENTARY ON THE EXPOSITION OF
THE SĀṂKHYA PHILOSOPHY

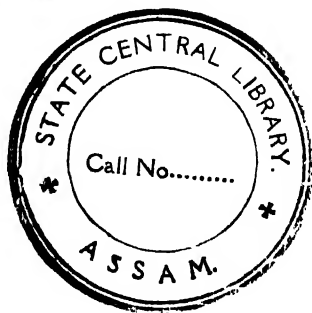
BY

VIJÑĀNABHIKṢU

EDITED BY

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CAMBRIDGE, MASSACHUSETTS
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PREFACE.

THE Sūtras or Aphorisms of the Sāṅkhya Philosophy are ascribed by the Hindus to Kapila and are called *Sāṅkhya-pravacana* or 'Exposition of the Sāṅkhya Philosophy.' Viṣṇūabhikṣu's explanation of these Sūtras is called *Sāṅkhya-pravacana-bhāṣya*¹ or Commentary on the Exposition of the Sāṅkhya Philosophy.' Of Kapila, the reputed author of the Sūtras, we have no certain knowledge whatever. On the other hand, it is highly probable that the Sūtras themselves are to be referred to a date as late as about 1400 A.D. Viṣṇūabhikṣu's commentary was written somewhat after 1550 A.D. But it is not necessary to speak at length in this place upon the history of the literature of the system, inasmuch as these matters have been exhaustively treated by me in a special work entitled 'Die Sāṅkhya Philosophie. Eine Darstellung des indischen Rationalismus nach den Quellen' (Leipzig, H. Haessel, 1894). For the convenience of American students, reference may also be made to my article 'Sāṅkhya' in Johnson's Universal Cyclopedia, vol. vii.

Of the commentary, the first printed edition² is the octavo issued at Serampore in 1821. The Sūtras, with illustrative extracts from the commentaries, were published in Sanskrit and English by James R. Ballantyne (three parts, Allahabad, 1852-56). Under the modest appellation of an "amended reprint," these parts were republished³ by Dr. Fitzedward Hall, whose name, however, is to be gathered only from the initials, "F. H.," and part of the date, "Marlesford, Suffolk," appended to the "Advertisement." This work is to be especially com-

¹ For the sake of bibliographers and library cataloguers, it may be observed that the Commentary or *Bhāṣya* proper (that is, the portions in the smaller type in the subjoined text) incidentally "includes" — so to speak — the Aphorisms or Sūtras (the portions printed in the larger type).

² The title reads: *Kapilā-'cāryya-prapitā-'dhyātma-vidyā-pratipādaka-sūtra-samūhātma-sāṅkhya-pravacana-nāmaka-granthah | tad-bhāṣyaṁ Viṣṇū-'cāryya-racitam sāṅkhya-pravacana-bhāṣyam | grāmaṁ mudritam abhūt | gaṇa 1821* [Copies in the British Museum and Harvard College Library.]

³ The Sāṅkhya Aphorisms of Kapila, with Illustrative Extracts from the Commentaries. Translated by James R. Ballantyne. Third Edition, London, 1886.

mended to American students as an introduction to the study of the subject. The first scholarly edition¹ of the Bhāṣya was issued by Dr. Hall in the Bibliotheca Indica, with a valuable introduction and critical appendix. Jībānanda Vidyāsāgara's reprint of it (without the critical apparatus), published at Calcutta in 1872, is absolutely worthless. A German translation² was issued by me in 1889. In the preface thereto, I expressed the hope that I might ere long have an opportunity to publish a new edition of the original text. And if I may venture to hope that my other Sāṅkhya studies have borne any fruit, such an edition is not uncalled for, especially since Dr. Hall's edition has long been out of print.

This edition, like my translation, is of course based upon Dr. Hall's edition and the critical apparatus (*pāṭhā-'ntara-sūci-patram*) thereto appended. The numerous misprints and errors of his text which the editor himself has corrected in the *śuddhi-patram* will not be reckoned to the discredit of Dr. Hall's scholarship by any one who knows aught of the practical difficulties of printing in India in the fifties. A good manuscript, loaned to me by the lamented Dr. Bhagvanlāl Indrajī, of Bombay, has been of great service in the establishment of the text. And, inasmuch as a thorough comprehension of the contents of such a text as this is the most necessary preliminary to the work of editing it, I am glad to mention here with grateful acknowledgments my indebtedness to my excellent Pandit, Bhāgavatāchārya, of Benares, with whom I made a critical study of the whole work, and to the other Brahmans whom I could consult occasionally. As I have already given, in the notes to my German translation of this work, an account of the differing readings adopted by me, I deem it superfluous to add a formal critical apparatus; and have accordingly restricted myself to a summary registration — below, in Appendix I., pages 165 ff. — of the differences between this edition and Dr. Hall's.

A word by way of calling attention to the three other Appendices. The second Appendix is an index of the notable words of Vijñānabhikṣu's commentary. The third gives the sources of his quotations from Scripture (*śruti*) and Tradition (*smṛti*), following the order in which they are cited in the text. The fourth Appendix was suggested and indeed also made by Professor Lanman. It is constructed simply by reversing the third

¹ The *Sāṅkhya-pravachana-bhāṣya*, a Commentary on the Aphorisms of the Hindu atheistic Philosophy; by Vijnāna Bhikshu. Calcutta, 1866.

² *Sāṅkhya-pravachana-bhāṣya*, Vijñānabhikṣu's Commentar zu den Sāṅkhyasūtras. Aus dem Sanskrit übersetzt und mit Anmerkungen versehen. Leipzig, 1889.

Appendix and grouping the citations according to their sources. It is useful as showing the relative importance attached by the author to any given work taken by him as an authority, or at least the relative frequency with which he cites that work ; and it can hardly fail to be of service to the student of the Upanishads for example, who may learn by this, and by similar indexes so far as they exist, the history and the application of the Upanishad doctrines in the establishment of the systems.

In order to facilitate the study of the work, I have made ample use of punctuation and have not scorned the aid of hyphens to indicate the resolution of compound words. The special attention of the students of the work is directed to my use of quotation-marks : 1. Quotations which are adduced by Vijñānabhikṣu from authoritative texts for the sake of confirming his own views are enclosed in the ordinary double quotation-marks (" "); 2. Objections and questions which are represented by Vijñānabhikṣu as raised by an imaginary opponent, and also passages which contain rejected opinions, are enclosed in double angular quotation-marks (◁ ▷) ; 3. Other sentences quoted in direct form are enclosed in single angular quotation-marks (◁ ▷).

Coming now to the questions that concern the Sāṅkhya system in general, I must refer the reader to the work cited above, 'Die Sāṅkhya Philosophie.' In this place I restrict myself to the discussion of such matters as are necessary for the understanding, in particular, of Vijñānabhikṣu's philosophical point of view. Even in the Sāṅkhya Sūtras themselves—which, as hinted above, I hold to be a modern product of about half a millennium ago—the Sāṅkhya doctrine no longer appears in its original unadulterated form ; for they seek to explain away the points of discrepancy between themselves on the one hand and the teachings of the Upanishads and the Vedānta on the other. In particular, the author of the Sūtras is at great pains to furnish proof of the utterly impossible thesis that the teachings of the Sāṅkhya system are not in irreconcilable contradiction with the doctrine of a personal God, with the doctrine of the all-embracing unity of Brahman, with the doctrine of the nature of Brahman as bliss (*ānanda*), and with the doctrine of the attainment of the highest aim in the heavenly world. See i. 95, 154 ; v. 64, 68, 110 ; vi. 51, 58, 59. Indeed, the Sāṅkhya Sūtras show easily recognizable results of Vedāntic influence in many places : most plainly perhaps at iv. 3, which is a word-for-word repetition of the Vedānta-sūtra iv. 1. 1 ; and at v. 116, where the Vedāntic technical term *brahma-rūpatā* is used instead of the proper Sāṅkhya expression.

In still larger measure do Vedāntic influences manifest themselves in Vijñānabhikṣu's commentary on the Sūtras, which is, as stated above, about a century and a half later than the Sūtras themselves. Here, as in his other works, Vijñānabhikṣu contends with the utmost determination for the truth of the theistic Vedānta. This is near akin with the Yoga philosophy, and is held by Vijñānabhikṣu to be the ancient, original, and genuine Vedānta, while the doctrines of the non-duality of Brahman and of the cosmic illusion are pronounced by him to be modern falsifications. Indeed, the adherents of the genuine Vedānta are called by him "Pseudo-Vedāntists" and "masked Buddhists" (*vedānti-bruva, prachanna-bāuddha*, i. 22, etc.).

Vijñānabhikṣu's point of view has already been set forth by A. E. Gough in 'The Philosophy of the Upanishads,' pages 259 and 260. Gough shows the utter baselessness of the exposition which Vijñānabhikṣu gives of the contents of the Upanishads and of the relations of the philosophic systems to one another. Gough's main points, however, admit in part of more precise statement and in part of supplementation. In order to bridge over the chasm between the Sāṅkhya system and his own theism (which he is pleased to style Vedāntic), Vijñānabhikṣu resorts to the strangest means to do away with one of the fundamental doctrines of the genuine Sāṅkhya, which is the denial of God. In the introduction to his commentary and in various other places he intimates that the atheism of the Sāṅkhyans is not to be taken seriously, and that the doctrine was set up merely to encourage among men an indifference to the attainment of the dignity of a god, on the ground that the belief in God and the desire to raise one's self in future existences to the rank of a god would be, according to Sāṅkhya opinion, a hindrance to the practice of the "discriminating understanding." And again, he intimates that the denial of God is after all only a concession to current views, or also a "bold assertion" (*prāduḥha-vāda, prāduḥhi-vāda*); and finally he gets hold of a monstrous idea, which he finds in the Padma Purāṇa, that this doctrine of atheism was set up in order to close to evil men the way to the knowledge of the truth. In no way could Vijñānabhikṣu have betrayed more clearly the embarrassment of his own position as regards this fundamental dogma of the Sāṅkhya system than by his accumulation of impossible motives which he imputes to the Sāṅkhyans. Having thus after his fashion expunged atheism from the system, he no longer hesitates to import into it his own theism (for example, at the end of his comments on i. 122); and when, later on, he is under the necessity of discussing the proofs which are brought in Sūtras v. 2 to v. 12 against

the existence of God, he discusses them indeed in an appropriate manner; but takes back, in an appendix to his comment on v. 12, all the explanations that he has given on the foregoing pages.

There are yet two other actual contradictions which Vijñānabhikṣu is at pains after his fashion to reconcile. First, the Upanishads teach the doctrine of the non-duality of Brahman, of Brahman as One-in-all and All-in-one: the Sāṅkhya on the other hand teaches the plurality of individual souls. These two views, according to our author, are not incompatible: for, says he (comment on vi. 66), the word Brahman designates the totality of souls as devoid of qualities; and, if Scripture speaks of an absence of difference or of a unity of souls, by this, he affirms (comment on the last stanza of the introduction, comment on v. 61, and elsewhere), is intended simply an absence of *difference of kind*! He maintains that the original Vedānta (that is, the Vedānta as Vijñānabhikṣu or his sect would make it out to be), assumes, as does in fact the Sāṅkhya, an infinite plurality of individual souls. And just as Vijñānabhikṣu does away with the Upanishad doctrine of the unity of souls, so also does he explain away the doctrine of absolute monism. In connection with Sūtra v. 64 he says: this monism of Scripture is something which is cut and dried for the simple-minded man who attains not to the "discriminating understanding;" although, indeed, elsewhere (*e.g.*, comment on v. 65 and vi. 52) he expresses the opinion that the monism of Scripture intends merely the "absence of separation in space" of souls and matter, and is therefore in this respect also not discrepant with the Sāṅkhya system, according to which both souls and matter are all-pervasive.

The second point concerns the Upanishad doctrine of the illusory nature (*māyā*) of the world of phenomena and the Sāṅkhya doctrine of the reality of matter (*prakṛti*). Even this contradiction our author clears away by an appeal to what he calls "original Vedānta," which teaches, as he avers, the reality of the world. Some kindred spirit had already identified the *māyā* of the Vedānta with the *prakṛti* of the Sāṅkhya, namely in the Ṣvetāśvatara Upanishad, iv. 10; and accordingly our commentator does not scruple to make the most of this identification as a scriptural one; and repeats in divers places of his work (*e.g.*, at i. 26, 69) the explanation that by *māyā* in Scripture is meant nought else than real matter.

In view of all this we can hardly be surprised to find that Vijñānabhikṣu mixes up many other heterogeneous matters, and even quite effaces the individuality of the several philosophical systems. Indeed, he maintains that all the six orthodox systems contain *in their principal*

dogmas the absolute truth. And it is a significant fact that in his argumentations he is quite ready to attribute to the Purāṇas and other apocryphal works the same authority as that which he ascribes to the oldest Upanishads.

Nevertheless, in spite of all the false assumptions and the errors of which Vijñānabhikṣu is undoubtedly guilty, his Commentary on the Sāṅkhya Sūtras must be declared to be not only the fullest source that we have for a knowledge of the Sāṅkhya system, but also one of the most important of such sources. And although all such explanations of Vijñānabhikṣu as are falsely colored by his own individual convictions must of course remain unnoticed in a systematic exposition of the genuine Sāṅkhya philosophy, it is nevertheless true that the Sāṅkhya-pravacana-bhāṣya is after all the one and only work which instructs us concerning many particulars of the doctrines of what is in my estimation the most significant system of philosophy that India has produced.

The proof-sheets of this volume as I received them from Professor Lanman were already so free from errors that it was only here and there that I succeeded in detecting an isolated misprint. I hope and trust accordingly that the present edition will prove to be one of the nearest approaches to absolute correctness to be found among printed Sanskrit texts. If this turns out to be the case, the result is to be ascribed chiefly to the unselfish assistance which Professor Lanman has rendered me in the proof-reading, and for which my most hearty thanks are due to him.

RICHARD GARBE.

KONIGSBERG IN PRUSSIA,
April, 1895.

As this work is printed from electrotypes, it will be very easy to remove from the plates, for a second impression, any errors that may be observed in this first impression.

All scholars who use this book are therefore requested to send notice of any misprints to C. E. LANMAN, Cambridge, Massachusetts, United States of America.

Çri-Gaṇeçāya namaḥ !

“eko 'dvitīya” iti veda-vacāṁsi puṁsi
sarvā-'bhīmāna-vinivartanato 'sya muktyāi
vaidharṁya-lakṣaṇa-bhidā-virahaṁ vadanti,
nā 'khaṇḍatām kha iva, dharma-çatā-'virodhāt.

tasya çrutasya mananā-'rtham atho 'padeṣṭum
sad-yukti-jālam iha sāmṁkhyā-krd āvir-āsīt,
Nārāyaṇaḥ Kapila-mūrtir, aṇeṣa-duḥkha-
hānāya jīva-nivahasya. namo 'stu tasmāi !

nāno-'pādhiṣu yan nānā-rūpam bhūty analā-'rka-vat,
tat samam sarva-bhūteṣu cit-sāmānyam upāśmahe.

içvarā-'niçvaratvā-'di cid-eka-rasa-vastuni
vimūḍhā yatra paçyanti, tad asmi paramam mahāḥ.

kālā-'rka-bhakṣitam sāmṁkhyā-çāstram jñāna-sudhākaram
kalā-'vaçiṣṭam bhūyo 'pi pūrayiṣye vaco-'mṛtāih.

cid-acid-granthi-bhedena mocayiṣye cito 'pi ca ;
sāmṁkhyā-bhāṣya-miṣeṇā 'smūn prīyatām mokṣa-do Hariḥ !

“tat tvam eva, tvam evāi 'tad” evam çruti-çato-'ditam
sarvā-'tmanām avaidharṁyam çāstrasyā 'syāi 'va gocaraḥ.

“ātmā vā are draṣṭavyaḥ çrotavyo mantavyo nididhyāsitavya” ity-ādi-
çrutiṣu parama-puruṣārtha-sādhanasyā 'tma-sākṣātkārasya hetutayā çrav-
anā-'di-trayaṁ vihitam. tatra çravaṇā-'dāv upāyā-'kāṁkṣāyām smaryate:

“çrotavyaḥ çruti-vākyebhyo mantavyaḥ co 'papattibhiḥ
matvā ca satatam dhyeya, ete darçana-hetava” iti.

dhyeyo yoga-çāstra-prakāreṇe 'ti çeṣaḥ. tatra çrutibhyaḥ çruteṣu puruṣ-
ārtha-tad-dhetu-jñāna-tad-viṣayā-'tma-svarūpā-'diṣu çruty-avirodhinīr upa-
pattih Śaḍadhyāyī-rūpeṇa viveka-çāstreṇa Kapila-mūrtir Bhagavān upa-
dideḇa. «nanu nyāya-vāiçeṣikābhyām apy eteṣv artheṣu nyāyaḥ pradarçita
iti tābhyām asya gatārthatvam ; saḡuṇa-nirḡuṇatvā-'di-viruddha-rūpāir
ātma-sādhakatayā tad-yuktibhir atratyā-yuktinām virodheno 'bhayor eva
durghaṭam prāmānyam» iti. māi 'vam ! vyāvahārika-pāramārthika-rūpa-
viṣaya-bhedena gatārthatva-virodhayor abhāvāt. nyāya-vāiçeṣikābhyām
hi sukhi-duḥkhy-ādy-anuvādato dehā-'di-mātra-vivekenā 'tmā prathama-
bhūmikāyām anumāpitaḥ ; ekadā para-sūkṣme praveçā-'sambhavāt. tadīyam
ca jñānam dehā-'dy-ātmatā-nirasanena vyāvahārikam tattva-jñānam bhavaty

eva; yathā puruṣe sthānu-bhrama-nirāsakatayā kara-carapā-'di-mattva-jñānam vyavahāratas tattva-jñānam, tadvat. ata eva

“prakṛter guṇa-sammūḍhāḥ sajjante guṇa-karmasu;
tān akṛtsna-vido mandān kṛtsnavin na vicālayeḍ ”

- 6 iti Gītāyām kartṛtvā-'bhīmāninas tārkkikasyā 'kṛtsna-vittvam eva kṛtsna-vit
sāmkhyā-'pekṣayo 'ktaṁ, na tu sarvathāi 'vā 'jñatvam iti. tathā tadīyam
api jñānam apara-vāirāgya-dvārā paramparayā mokṣa-sādhnam bhavaty
eve 'ti; taj-jñānā-'pekṣayā 'pi ca sāmkhya-jñānam eva pāramārthikam para-
vāirāgya-dvārā sāksān mokṣa-sādhnam ca bhavati; ukta-Gītā-vākyenā
10 'tmā-'kartṛtvā-jñāsyāi 'va kṛtsna-vittva-siddheḥ; “tīrṇo hi tadā bhavati
hṛdayasya ṣoḍaś,” “kāma-'dikam mana eva,” “sa samānaḥ sann ubhāu
lokāv anusamcarati, dhyāyati 'va, lelāyati 'va,” “sa yad atra kimcit
paṇyaty, ananvāgatas tena bhavati” 'ty-ādi-tāttvika-ṣṛuṭi-ṣatāiḥ

- “prakṛteḥ kriyamānāni guṇāiḥ karmāṇi sarvaśaḥ;
15 ahaṇikāra-vimūḍhā-'tmā kartā 'ham iti manyate.”
“nirvāṇamaya evā 'yam ātmā jñānamayo 'malah,
duḥkhā-jñānamayā dharmāḥ; prakṛtes te tu, nā 'tmāna ”

- ity-ādi-tāttvika-smṛti-ṣatāiḥ ca nyūya-vāiṣeṣiko-'kta-jñānasya paramārtha-
bhūmāu bādhitatvāc ca. na cāi 'tāvata nyāyā-'dy-aprāmāṇyam; vivakṣitā-
20 'rthe dehā-'dy-atirekā-'ṅge bādha-'bhāvāt, yat-parāḥ ṣaḍbhāḥ sa ṣaḍdū-'rtha
iti nyāyāt. ātmani sukhā-'di-mattvasya loka-siddhatayā tatra pramāṇā-
'ntarā-'napekṣaṇena tad-aṅkasyā 'nuvādatvān na cāstra-tūtparya-viśaya-
tvam iti.

- «syād etat. nyāya-vāiṣeṣikābhyām atrā 'virodho bhavatu; brahma-
25 mīmāṃsā-yogābhyām tu virodho 'sty eva; tābhyām nitye-'cvara-sādhanaḍ,
atra ce 'cvarasya pratiśidhyamūnatvāt. na cā 'trā 'pi vyāvahārika-pāra-
mārthika-bhedena seṣvara-nirīcvara-vādayor avirodho 'stu; seṣvara-vādasyo
'pūsanā-paratva-sambhavād' iti vācyam; vinīgamakā-'bhāvāt. īcvaro hi
durjñeya iti nirīcvaratvam api loka-vyavahāra-siddham ācvaraya-vāirāgyāyā
30 'nuvāditum cakyata, ātmanah sagunatvam iva, na tu kvā 'pi ṣṛuṭi-ādāv
īcvarah sphuṭam pratiśidhyate, yena seṣvara-vādasyaī 'va vyāvahārikatvam
avadhāryete » 'ti. atro 'cyate: atrā 'pi vyavahāra-paramārtha-bhāvenāi
'va vyavasthā sambhavati;

“asatyam apratiṣṭham te jagad āhur anīcvaram ”

- 36 ity-ādi-cāstrāir nirīcvara-vādasya ninditatvād asminn eva cāstre vyāvahāri-
kasyāi 've 'cvara-pratiśedhasyāi 'cvaraya-vāirāgyā-'dy-artham anuvādatvāu-
'cityāt. yadi hi lāukāyatika-matā-'nusāreṇa nityāi-'cvaryaṁ na pratiṣi-
dhyeta, tadā paripūrṇa-nitya-nirdoṣāi-'cvaraya-darṣaṇena tatra cittā-'veṣato
vivekā-'bhyāsa-pratibandhaḥ syād iti sāmkhyā-'cāryāṇām ācāyah. seṣvara-

vādasya na kvā 'pi nindā-'dikam asti, yeno 'pāsanā-'di-paratayā tac chāstram
sāṁkocjeta. yat tu

“nā 'sti sāṁkhya-samam jñānam, nā 'sti yoga-samam balam.
atra te saṁçayo mā bhūj, jñānam sāṁkhyam param matam”

ity-ādi vākyam, tad vivekā-ṅça eva sāṁkhya-jñānasya darçanā-'ntarebhya 5
utkarṣam pratipādayati, na tv içvara-pratiṣedhā-ṅçe 'pi. tathā Parāçarā-
'dy-akhila-çiṣṭa-saṁvādād api seçvara-vādasyāi 'va pāramārthikatvam ava-
dhāryate. api ca

“Akṣapāda-praṇīte ca Kānāde sāṁkhya-yogayoḥ
tyājyaḥ çruti-viruddho 'ṅçaḥ çruty-eka-çaraṇāir nṛbhiḥ. 10
Jāiminīye ca Vāiyāse viruddhā-ṅço na kaçcana ;
çrutyā vedā-'rtha-vijñāne çruti-pāram gatāu hi tāv”

iti Parāçaro-'papurāṇā-'dibhyo 'pi brahma-mīmāṁsāyā içvarā-ṅçe bala-
vattvam. tathā

“nyāya-tantrāny anekāni tāis-tāir uktāni vāḍibhiḥ ; 16
hetv-āgama-sad-ācārāir yad yuktaṁ, tad upāṣyatām”

iti Mokṣadharma-vākyād api Parāçarā-'dy-akhila-çiṣṭa-vyavahāreṇa brahma-
mīmāṁsā-nyāya-vāiçeṣikā-'dy-ukta içvara-sūdhaka-nyāya eva grāhyo, bala-
vattvāt, tathā

“yam na paçyanti yogī-'ndrāḥ sāṁkhyā api maheçvaram 20
anādi-nidhanam brahma, tam eva çaraṇam vraje”

'ty-ādi-Kāurmā-'di-vākyāḥ sāṁkhyānām içvarā-'jñānasyāi 'va Nārāyaṇā-
'dinā proktatvāc ca.

kim ca brahma-mīmāṁsāyā içvara eva mukhyo viṣaya upakramā-'dibhir
avadhṛtaḥ. tatrā 'ṅçe tasya bādhe çāstrasyāi 'vā 'prāmāṇyam syād, yat- 25
paraḥ çabdaḥ sa çabdā-'rtha iti nyāyāt. sāṁkhya-çāstrasya tu puruṣārtha-
tat-sādhana-prakṛti-puruṣa-vivekāv eva mukhyo viṣaya iti 'çvara-pratiṣedhā-
'ṅça-bādhe 'pi nū 'prāmāṇyam, yat-paraḥ çabdaḥ sa çabdā-'rtha iti nyāyāt.
ataḥ sāvakāçatayā sāṁkhyam eve 'çvara-pratiṣedhā-ṅçe durbalam iti. na
ca «brahma-mīmāṁsāyām apī 'çvara eva mukhyo viṣayo, na tu nityāi- 30
'çvaryam» iti vaktum çakyate ; -“smṛty-anavakāça-doṣa-prasaṅga”-rūpa-
pūrvapakṣasyā 'nupapattyā nityāi-'çvarya-vigīṣṭatvenāi 'va brahma-mīmāṁ-
sā-viṣayatvā-'vadhāraṇāt. brahma-çabdasya para-brahmany eva mukhya-
tayā tu “athā 'taḥ para-brahma-jijñāse” 'ti na sūtritam iti. etena sāṁkhya-
virodhād brahma-yoga-darçanayoḥ kārye-'çvara-patvam api na çāḍkanī- 35
yam ; prakṛti-svātantryā-'pattyā “racanā-'nupapatteç ca nā 'numānam”
ity-ādi-brahma-sūtra-paramparā-'nupapatteç ca ; tathā “sa pūrveṣām api
guruḥ, kālenā 'navacchedād” iti Yoga-sūtra-tadiya-Vyāsa-bhāṣyābhyām

sphuṭam iṣa-nityatā-vagamāc ce 'ti. tasmād abhyupagama-vāda-prāuḍhi-vādā-dināi 'va sāṃkhyasya vyāvahārike-ṣvara-pratiṣedha-paratayā brahma-mīmāṃsā-yogābhyām saha na virodhaḥ. abhyupagama-vādaḥ ca cāstre dr̥ṣṭo, yathā Viṣṇupurāṇe :

- 5 “ete bhinna-dṛṣṭāṃ, dāityā, vikalpāḥ kathitā mayā,
kṛtvā 'bhyupagamam tatra. sām̐kṣepaḥ ḥṛyatām mame”

'ti. astu vā pāpinām jñāna-pratibandhā-rtham āstika-darṣaneṣv apy aṇṇataḥ ḥṛuti-viruddhā-rtha-vyavasthāpanam. teṣu-teṣv aṇṇeṣv aprāmāṇyam ca ; ḥṛuti-smṛty-aviruddheṣu tu mukhya-ṣiṣayeṣu prāmāṇyam asty eva. ata
10 eva Padmapurāṇe brahma-yoga-darṣanā-tirikṭānām darṣanānām nindā 'py upapadyate, yathā tatra Pārvaṭim prati 'ṣvara-vākyam :

- “ḥṛṇu, devi, pravakṣyāmi tāmasāni yathā-kramam,
yeṣāṃ ḥṛavaṇa-mātreṇa pātityaṃ jñāninām api.
 prathamam hi mayāi 'vo 'kṛtāṃ ḥāivam pācupatā-dikam.
15 mac-chakṛty-āveḥitāir viprāiḥ samprokṭāni tataḥ param :
 Kaṇādena tu samprokṭam ḥāstram vāiḥṣikam mahat,
 Gāutamena tathā nyāyam, sūnikhyam tu Kapilena vāi,
 dvi-janmanā Jāimininā pūrvam vedamayā-rṭhataḥ
 nirīḥvareṇa vādena kṛtam ḥāstram mahattaram.
20 Dhiṣaṇena tathā prokṭam cārvākam ati-garhitam.
 dāityānām nāḥanā-rṭhāya Viṣṇunā Buddha-rūpiṇā
 bāuddha-ḥāstram asat prokṭam nagna-nilapaḥ-dikam.
 māyāvādam asac ḥāstram pracchannam bāuddham eva ca
 mayāi 'va kathitam, devi, kalāu brāhmaṇa-rūpiṇā
25 apūṛṭham ḥṛuti-vākyānām darṣayaḥ loka-garhitam.
 karma-svarūpa-tyājyatvam atra ca pratipādyate,
 sarva-karma-paribhṛāṇcān nāiṣkarmyam tatra co 'cyate.
 parātma-jīvayor āikyam mayā 'tra pratipādyate,
 brahmaṇo 'sya param rūpam nirguṇam darṣitam mayā.
30 sarvasya jagato 'py asya nāḥanā-rṭham kalāu yuge
 vedā-rṭha-van mahā-ḥāstram māyāvādam avāidikam
 mayāi 'va kathitam, devi, jagatām nāḥa-kāraṇād” iti.

adhikam tu brahma-mīmāṃsā-bhāṣye prapañcitam asmābhir iti. tasmād āstika-ḥāstrasya na kasyā 'py aprāmāṇyam virodho vā ; sva-sva-ṣiṣayeṣu
35 sarveṣāṃ abādhād, avirodhāc ce 'ti. « nanv evam puruṣa-bahutvā-ḥṇe 'py asya ḥāstrasyā 'bhyupagama-vādatvam syāt? » na syāt ; avirodhād, brahma-mīmāṃsāyām apy “aṇṇo nānā-vyapadeḥād” ity-ādi-sūtra-jātāir jīvā-tma-bahutvasyāi 'va nirṇayāt. sām̐khyā-siddha-puruṣāṇām ātmatvam tu brahma-mīmāṃsāyā bādhyaṭa eva ; “ātme 'ti tū 'payantī” 'ti tat-sūtreṇa paramā-

'tmana eva paramā-rtha-bhūmāv ātmatvā-vadhāraṇāt. tathā 'pi ca sām-
khyasya nā 'prāmānyam; vyāvahārikā-tmano jīvasye 'tara-viveka-jñānasya
mokṣa-sādhanaṭve vivakṣitā-rthe bādhā-bhāvāt. etena ṣṛuṭi-smṛti-pra-
siddhāyor nānātmāi-kātmavayor vyāvahārika-pāramārthika-bhedenā 'vi-
rodha iti brahma-mīmāṃsāyām prapañcitam asmābhir iti dik. 5

«nanv evam api Tattvasamāsā-khya-sūtrāṇi sahā 'syāḥ Ṣaḍadhyāyāḥ
pāunaruktyam» iti cen, māi 'vam! saṃkṣepa-vistara-rūpeṇo 'bhayor apy
apāunaruktyāt. ata evā 'syāḥ Ṣaḍadhyāyā yoga-darśanasye 'va Sāmkhya-
pravacana-saṃjñā yuktā. Tattvasamāsā-khyāḥ hi yat saṃkṣiptam sām-
khya-darśanam, tasyāi 'va prakarṣeṇā 'bhyām nirvacanam iti. viṣeṣas tv 10
ayam: yat Ṣaḍadhyāyāḥ Tattvasamāsā-khyo-ktā-rtha-vistara-mātram,
yoga-darśane tv ābhyām abhyupagama-vāda-pratīṣiddhasye 'cvarasya nirū-
paṇena nyūnatā-parihāro 'pī 'ti. asya ca sāmkyā-saṃjñā sāvayā

“saṃkhyām prakurvate cāi 'va prakṛtiṃ ca pracakṣate,
tattvāni ca catur-viṃśat; tena sāmkyāḥ prakīrtitā” 15

ity-ādiḥ Bhāratā-di-vākyebhyaḥ. sāmkyā samyag-vivekenā 'tma-
kathanam ity arthaḥ. ataḥ sāmkyā-ṣaḍdasya yoga-rūḍhatayā

“tat-kāraṇam sāmkyā-yogā-dhigamyam”

ity-ādi-ṣṛuṭiṣu

“eṣā te 'bhīhitā sāmkye buddhir, yoge tv imām ṣṛṇv” 20

ity-ādi-smṛtiṣu ca sāmkyā-ṣaḍdena sāmkyā-ṣāstram eva grāhyam, na
punar arthā-ntaram kalpanīyam iti.

tad idam mokṣa-ṣāstram cikitsā-ṣāstra-vac catur-vyūham. yathā hi
roga-ārogyam roga-nidānam bhāṣajyam iti catvāro vyūhāḥ samūhāḥ cikitsā-
ṣāstrasya pratipādyās, tathāi 'va heyam hānam heya-hetur hāno-pāyaḥ ce 25
'ti catvāro vyūhā mokṣa-ṣāstrasya pratipādyā bhavanti; mumukṣubhir
jijñāsitatvāt. tatra trividham duḥkham heyam; tad-atyanta-nivṛttir hānam;
prakṛti-puruṣa-samyoga-dvārā cā 'viveko heya-hetuḥ; viveka-khyātis tu
hāno-pāya iti. vyūha-ṣaḍdena cāi 'śam upakaraṇa-saṃgrahaḥ.

tatra cā 'dāu phalatenā 'bhyarhitam hānam tat-pratīyogi-vidhayāi 'va 30
ca heyam pratipādayiṣyan ṣāstra-kāraḥ ṣiṣyā-vadhānāya ṣāstrā-rambham
pratijānīte:

atha trividha-duḥkhā-tyanta-nivṛttir atyanta-puruṣārthaḥ. 1.

atha-ṣaḍdo 'yam uccāraṇa-mātreṇa maṇigala-rūpaḥ. ata eva “maṇigala-
'caraṇam ṣiṣṭā-cārād” iti svayam eva pañcamā-dhyāye vakṣyati. arthas 35
tv atrā 'tha-ṣaḍdasyā 'dhikāra eva; praṇā-nantaryā-dīnām puruṣārthena
sahā 'nvayā-sambhavāt; jñānā-dy-ānantaryasya ca sūtrāir eva vakṣya-
mānatayā tat-pratipādana-vāiyarthīyāt; adhikāra-bhinnā-rthatve ṣāstrā-

- 'rambha-pratiññā-dy-alābha-prasaṅgā ca. tasmāt puruṣārthasyo 'pakramo-
 'pasamhāra-darṣanād adhikārā-rthatvam evo 'citam. "tad-ucchittiḥ puru-
 ṣārtha" ity upasamhāro bhaviṣyati 'ti. adhikāraḥ cā 'dhikyena prādhān-
 yenā 'rambhaṇam. ārambhaḥ ca yady api sākṣaḥ chāstrasyai 'va, tathā 'pi
 5 tad-dvārā cāstrā-rtha-tad-vicārayor api 'ti. tathā ca sādhanā-dy-upakaraṇa-
 sahito yathokta-puruṣārtho 'dhikṛtaḥ, prādhānyena nirūpayitum asmābhiḥ
 prārabdha iti sūtra-vākyā-rthaḥ. trividham ādhyātmikam ādhibhāutikam
 ādhidāivikam ca duḥkham. tatrā 'tmānam sva-saṃghātam adhikṛtya
 pravṛttam ity ādhyātmikam: cārīram mānasam ca. tatra cārīram vyādhy-
 10 ādy-uttham, mānasam kāmā-dy-uttham. tathā bhūtāni prānino 'dhikṛtya
 pravṛttam ity ādhibhāutikam, vyāghra-corā-dy-uttham. devān agni-vāy-
 ādīn adhikṛtya pravṛttam ity ādhidāivikam, dāha-çitā-dy-uttham iti vibhā-
 gaḥ. yady api sarvam eva duḥkham mānasam, tathā 'pi mano-mātra-
 janyatvā-janyatvābhyām mānasatvā-mānasatva-çiṣeṣaḥ. eṣām trividha-
 15 duḥkhānām yā 'tyanta-nivṛttiḥ sthūla-sūkṣma-sādhāraṇyena niḥṣeṣato
 nivṛttiḥ. so 'tyantaḥ paramaḥ puruṣārthaḥ, puruṣaṇām buddher iṣṭa ity
 avāntara-vākyā-rthaḥ. tatra sthūlam duḥkham vartamānā-vastham, tac
 ca dvitīya-kṣaṇād upari svayam eva nañkṣyati; ato na tatra jñānā-peḥṣā;
 atītam tu prāg eva naṣṭam iti na tatra sādhanā-peḥṣe 'ti pariṣeṣād anāgatā-
 20 'vastha-sūkṣma-duḥkha-nivṛttiḥ eva puruṣārthatayā prakṛte paryavasyati.
 tathā ca Yoga-sūtram: "heyaṁ duḥkham anāgatam" iti. nivṛttiḥ ca na
 nāḥ, 'pi tv atītā-vasthā; dhvaṇsa-prāgabdhāvayor atītā-nāgatā-vasthā-
 svarūpatvāt; sat-kārya-vādidbhir abhāvā-nañgikārāt. «nanu kadācid apy
 avartamānam anāgataṁ duḥkham aprāmāṇikam; ataḥ kha-puṣpa-nivṛtti-
 25 vat tan-nivṛtter na puruṣārthatvaṁ yuktam» iti. māi 'vam! sarvatra hi
 sva-sva-kārya-janana-çaktir yāvad-dravya-sthāyini 'ti Pātañjale siddham;
 dāhā-di-çakti-çūnyasyā 'gny-ādeḥ kvāpy adarṣanāt. sā ca çaktir anāgatā-
 'vastha-tat-tat-kārya-rūpā; iyam eva co 'pādāna-kāraṇa-svarūpa-yogyate 'ty
 api giyate. ato yāvac citta-sattā, tāvad evā 'nāgata-duḥkha-sattā 'numīyate;
 30 tan-nivṛttiḥ ca puruṣārtha iti. jīvan-mukti-daçāyām ca prārabdha-karma-
 phalā-tiriktānām duḥkhānām anāgatā-vasthānām bijā-khyānām dāho,
 videha-kāivalye tu cittaena saha vināça ity avāntara-çiṣeṣaḥ. bija-dāhaḥ cā
 'vidyā-sahakāry-uccheda-mātram; jñānasya 'vidyā-mātro-chedakatvasya
 loka siddhatvāt. ata eva cittaena sahāi 'va duḥkhasya nāçaḥ; jñānasya
 35 sākṣād duḥkhā-di-nāçakatve pramāṇā-bhāvād iti.
 «nanu tathā 'pi duḥkha-nivṛttiḥ na puruṣārthaḥ sambhavati; duḥ-
 khasya citta-dharmatvena puruṣe tan-nivṛtty-asambhavāt; duḥkha-nivṛtti-
 çabdasya duḥkhā-nutpādā-rthakatve 'pi puruṣe tasya nitya-siddhatvāt.
 yat tu «kaṇṭha-cāmikara-vat siddhe 'py asiddhatva-bhramāt puruṣārthatā
 40 syād» iti, tan na; evam api pumān nirduḥkha iti çravaṇa-manano-ttaram
 duḥkha-hānā-rtham nididhyāsanā-dāu pravṛtṭy-anupapatteḥ. bahv-āyāsa-

sādhye hy upāye phala-niṣṭhāyā eva pravṛttir bhavati; prakṛte tu cṛavāṇa-
mananābhyāṃ siddhatva-jñānān nā 'prāmānya-jñānā-nāskanditaḥ phalasyā
'siddhatva-niṣṭhāyā 'stī 'ti. kim ca bhavatu kadācid bhramā-dinā puruṣe-
'cchā-viṣayatvaṃ duḥkhā-bhāvasya; cṛutis tu moha-nācinī katham sid-
dhasya phalatvaṃ pratipādayet: "tarati cōkam ātma-vid," "vidvān harṣa- 5
cōkāu jahāti" 'ty-ādir' iti?

atro 'cyate: "na nitya-çuddha-buddha-mukta-svabhāvasya tad-yogas
tad-yogād ṛta" iti heya-hetv-avadhāraka-sūtrenāi 'vā 'yam pūrva-pakṣaḥ
samādhāsyate. tathā hi, pratibimba-rūpeṇa puruṣe 'pi sukha-duḥkhe staḥ;
anyathā taylor bhogyatvā-nupapatteḥ. sukha-di-grahaṇaṃ hi bhogo, 10
grahaṇaṃ ca tad-ākārātā. sā ca kūṭastha-citāu buddher arthā-kāra-vat
pariṇāmo na sambhavatī 'ty agatyā pratibimba-svarūpatāyām eva pary-
avasyati. ayam eva buddhi-vṛtti-pratibimbo "vṛtti-sārūpyam itaratre" 'ti
Yoga-sūtreṇa 'ktaḥ. "sattve tu tapyamāne tad-ākārā-nurodhī puruṣo 'py
anu-tapyata iva dṛcyata" iti Yoga-bhāṣye ca tad-ākārā-nurodha-çabdena 15
viçīṣyāi 'va tūpā-di-duḥkhasya pratibimba uktaḥ. ata eva ca puruṣasya
buddhi-vṛtty-uparāge sphatikam dṛṣṭāntam sūtra-kāro vakṣyati "kusuma-
vac ca maṇir" iti. vedāntūbhir api cetane 'dhyastatayāi 'va dṛçya-bhānam
ucyate; sa cā 'dhyāsaḥ pratibimbaṃ vinā na ghaṭeta; jñāna-mātrasyā
'dhyāsatva ātmāçrayāt: adhyāsāj jñānam, jñānam eva cā 'dhyāsa iti. tad 20
etat smaryate 'pi:

"tasmiñ cid darpaṇe sphāre samastā vastu-dṛṣṭayaḥ;
imās tāḥ pratibimbanti, sarasī 'va taṭa-drumā" iti.

atra hi dṛṣṭi-çabdo buddhi-vṛtti-sāmānya-paro, yukti-sāmyāt. pratibimbaç
ca tat-tad-upādhiṣu bimba-kāraç citta-pariṇāma iti. tasmāt pratibimba- 25
rūpeṇa puruṣe duḥkha-sambandho bhogā-khyo 'sti. atas tenāi 'va rūpeṇa
tan-nivṛtteḥ puruṣārthatvaṃ yuktam. ata eva duḥkham mā bhūñjīye 'ti
prārthanā 'py ā-pāmaram dṛçyate. tac ca duḥkha-bhoga-nivṛtteḥ puru-
ṣārthatvaṃ anya-çetayā na sambhavatī 'ti sāi 'va svataḥ puruṣārthaḥ;
duḥkha-nivṛttis tu kañṭakā-di-nivṛtti-vat tādarthyaena, na svataḥ puru- 30
ṣārthaḥ. evaṃ sukham api na svataḥ puruṣārthaḥ, kim tu tad-bhoga eva.
tad idam duḥkha-bhoga-nivṛtteḥ puruṣārthatvaṃ Yoga-bhāṣye Vyāsa-devāir
uktam: "tasmin nivṛtte puruṣaḥ punar idam tāpa-trayaṃ na bhūñkta" iti.
ataḥ cṛutāv api duḥkha-nivṛtteḥ puruṣārthatvaṃ viṣayatā-sambandhenāi
'va bodhyam. tad etad Yogavārttike prapañcitam asmābhir iti dik. tad 35
evam anena sūtreṇa vyūha-dvayaṃ saṃkṣepeṇa 'ddiṣṭam, vistaras tv
anayoḥ paçcād bhavite 'ti.

ataḥ param vakṣyamāṇasya hāno-pāya-vyūhasyā 'kāñkṣā-rtham tad-
itaresāṃ hāno-pāyatvaṃ pratyāçaṣṭe sūtra-jātena:

na dr̥ṣṭāt tat-siddhir, nivṛtṭe 'py anuvṛtti-darṣanāt. 2.

lāukikād upāyād dhanā-'der atyanta-duḥkha-nivṛtti-siddhir nā 'sti. kutaḥ? dhanā-'dinā duḥkhe nivṛtṭe paṇḍād dhanā-'di-kṣaye punar api duḥkhā-'nuvṛtti-darṣanād ity arthaḥ. tathā ca ṣrutih "amṛtatvasya tu nā
5 'ṣā 'sti vittene" 'ty-ādiḥ.

« nanv evaṃ dhanā-'dy-arjanasya kuñjara-ṣāuca-vad duḥkhā-'nivarta-
katve katham tatra pravṛttiḥ? » tatrā 'ha :

prātyahika-kṣut-pratikāra-vat tat-pratikāra-ṣeṣṇāt puruṣār-
thatvam. 3.

10 dr̥ṣṭa-sādhana-janyāyām duḥkha-nivṛttāv atyanta-puruṣārthatvam eva
nā 'sti, yathā-katham-cit puruṣārthatvam tv asty eva. kutaḥ? prātyahi-
kasya kṣud-duḥkhasya nirākaraṇa-vad eva tena dhanā-'dinā duḥkha-nirā-
karaṇasya ṣeṣṇād anveṣṇād ity arthaḥ. ato dhanā-'dy-arjane pravṛttir
upapadyata iti bhāvaḥ. kuñjara-ṣāuca-'dikam apy āpāta-duḥkha-nivarta-
15 katayā manda-puruṣārtho bhavaty eve 'ti.

sa ca dr̥ṣṭa-sādhana-jo manda-puruṣārtho vijñāir heya ity āha :

sarvā-'sambhavāt sambhave 'pi sattā-'sambhavād dheyah pra-
māṇa-kuṣalāiḥ. 4.

sa ca dr̥ṣṭa-sādhana-jo duḥkha-pratikāro duḥkhā-'duḥkha-viveka-ṣāstrā-
20 'bhijñāir heyo duḥkha-pakṣe nikṣepaṇīyah. kutaḥ? sarvā-'sambhavāt sarva-
duḥkheṣu dr̥ṣṭa-sādhanāiḥ pratikārā-'sambhavāt. yatrā 'pi sambhavas,
tatrā 'pi pratigraha-pāpā-'dy-uttha-duḥkhā-'vaṣyakatvam āha : sambhave
'pī 'ti ; sambhave 'pi dr̥ṣṭo-'pāya-nāntarīyakā-'di-duḥkha-samparkā-'vaṣyam-
bhāvād ity arthaḥ. tathā ca Yoga-sūtram : "pariṇāma-tāpa-saṃskāra-
25 duḥkhāir guṇa-vṛtti-virodhāc ca sarvam eva duḥkham vivekina" iti.

« nanu dr̥ṣṭa-sādhana-janye sarvasmīn eva duḥkha-pratikāre duḥkha-
sambheda-niyamo 'prayojakah ; tathā ca smaryate :

"yan na duḥkheṇa sambhinnam na ca grastam anantaram
abhiḷāṣo-'panītam ca, tat sukham svaḥ-padā-'spadam" iti. »

30 tatrā 'ha :

utkarṣād api mokṣasya, sarvo-'tkarṣa-ṣruteḥ. 5.

dr̥ṣṭa-sādhanā-'sādhyasya mokṣasya dr̥ṣṭa-sādhana-sādhyā-rājyā-'dibhya
utkarṣāt teṣu duḥkha-sattā 'vadhāryate ; api-ṣabdāt triguṇā-'tmakatvā-'der
api. mokṣasyo 'tkarṣe pramāṇam sarvo-'tkarṣa-ṣruter iti ; "na ha vāi
35 aṣarīrasya sataḥ priyā-'priyayor apahatir asti ; aṣarīram vāva santam priyā-
'priye na spr̥ṣṭa" ity-ādinā videha-kāivalyasyo 'tkarṣa-ṣruter ity arthaḥ.

«nanu mā bhavatu dr̥ṣṭa-sāadhanād atyanta-duḥkha-nivṛttiḥ; adr̥ṣṭa-sāadhanāt tu vāidika-karmaṇaḥ syāt; “apāma somam, amṛtā abhūme” ‘ty-ādi-ṣṛuter» iti. tatrā ‘ha:

aviṣeṣaḥ co ‘bhayoḥ. 6.

ubhaya eva dr̥ṣṭā-dr̥ṣṭayor atyanta-duḥkha-nivṛtṭy-asādhakatve ya-
thokta-tad-dhetutve cā ‘viṣeṣa eva mantavya ity arthaḥ. etad eva Kāri-
kāyām uktam:

“dr̥ṣṭavad ānuṣravikāḥ; sa hy aviṣuddhi-kṣayā-tiṣaya-yukta” iti.

guror anuṣṛūyata ity anuṣṛavo vedāḥ; tad-vihita-yāgā-dir ānuṣravikāḥ.
sa dr̥ṣṭo-pāya-vad evā ‘viṣuddhyā hiṃsā-di-pāpena vināci-sātiṣaya-phala-
katvena ca yukta ity arthaḥ. «nanu vāidha-hiṃsāyāl pāpa-janakatve
balavad-anīṣṭā-nanubandhī-ṣṭa-sāadhanatva-rūpasya vidhy-arthasyā ‘nṛpa-
pattir» iti cen, na; vāidha-hiṃsā-janyā-nīṣṭasye ‘ṣṭo-tpatti-nāntariyakatvene
‘ṣṭo-tpatti-nāntariyaka-duḥkhā-dhika-duḥkhā-janakatva-rūpasya balavad-
anīṣṭā-nanubandhitvasya vidhy-aṅgasyā ‘ksateḥ. yat tu «vāidha-hiṃsā-
‘tirikta-hiṃsāyā eva pāpa-janakatvam» iti, tad asat: saṃkoce pramāṇā-
‘bhāvāt; Yudhiṣṭhirā-dīnām sva-dharme ‘pi yuddhā-dāu jñāti-vadhā-di-
pratyavāya-parihārāya prāyaścitta-ḥṛavanāc ca;

“tasmād yāsyāmy ahaṃ, tāta, dr̥ṣṭve ‘mam duḥkha-saṃnidhim
trayī-dharmam adharmā-dhyan kimpāka-phala-saṃnibham”

20

iti Mārkaṇḍeya-vacanāc ca. “ahiṃsan sarva-bhūtāny anyatra tīrthebhya”
iti ṣṛutis tu vāidhā-tirikta-hiṃsā-nivṛtṭer iṣṭa-sāadhanatvam eva vakti, na tu
vāidha-hiṃsāyā anīṣṭa-sāadhanatvā-bhāvam apī ‘ty-ādikāṃ Yogavārttike
draṣṭavyam iti dik.

“na karmaṇā na prajayā dhanena, tyāgenāi ‘ke amṛtatvam ānaṣur” iti, 25

“tam eva veditvā ‘ti mṛtyum eti, nā ‘nyaḥ panthā vidyate ‘yanāye”

‘ty-ādi-ṣṛuti-virodhena tu soma-pānā-dibhir amṛtatvaṃ gāuṇam eva man-
tavyam;

“ā-bhūta-samplavam sthānam amṛtatvaṃ hi bhāṣyata”

iti Viṣṇupurāṇāt.

30

tad evaṃ dr̥ṣṭā-dr̥ṣṭo-pūyayoh sākṣāt-parama-puruṣārthā-sāadhanatve
sādhite tad-upāyā-kāṅkṣāyām viveka-jñānam upāyo vaktavyaḥ. tatra
viveka-jñānam avivekā-khya-duḥkha-hetū-ccheda-dvārāi ‘va hāno-pāya ity
ācāyena ‘dāv avivekam eve ‘tara-pratiśedhena heya-hetutayā pariṣeṣayati
praghaṭṭakena:

35

na svabhāvato baddhasya mokṣa-sādhano-padeṣa-vidhiḥ. 7.

duḥkhā-tyanta-nivṛtṭer mokṣatvasyo ‘ktatayā bandho ‘tra duḥkha-yoga
eva. tasya bandhasya puruṣe na svābhāvikatvaṃ vakṣyamāṇa-lakṣaṇam asti,

yato na svabhāvato baddhasya mokṣāya sādhanā-padeṣasya grāntasya vidhir anuṣṭhānam niyojyānam ghaṭate. na hy agneḥ svābhāvikād āuṣṇyān mokṣaḥ sambhavati; svābhāvikasya yāvad-dravya-bhāvitvād ity arthaḥ. tad uktam Içvara-gītāyām :

- 5 “yady ātmā malino 'svaccho vikārī syāt svabhāvataḥ,
na hi tasya bhaven muktir janmā-ntara-çatāir api” 'ti.

yasmin sati kāraṇa-vilambād vilambo yasyo 'tpattāu na bhavati, tasya tat svābhāvikaṃ iti svābhāvikatva-lakṣaṇam.

- «nanu sarvado 'palambhā-patter duḥkhasya svābhāvikatva-çāṅkai 'va
10 nāstī» 'ti cen, na; triguṇā-tmakatvena cittasya duḥkha-svabhāvātve 'pi
sattvā-dhikyena 'bhībhavāt sadā duḥkhā-nupalabdhi-vad ātmano 'pi tad-
anupalabdhi-sambhavāt; duḥkha-svābhāvikatva-vādibhir bāuddhāiç citta-
syāi 'vā 'tmatā-bhyupagamāc ca. «athāi 'vam ātma-nāçād eva mokṣo 'stv»
iti cen, na; aham baddho vimuktaḥ syām iti bandha-sāmānādhikarānyenāi
15 'va mokṣasya puruṣārthatvād iti.

«bhavatv ananuṣṭhānam, tena kim?» ity ata ūha :

svabhāvasyā 'napāyitvād ananuṣṭhāna-lakṣaṇam aprāmāṇyam. 8.

svabhāvasya yāvad-dravya-bhāvitvān mokṣā-sambhavena tat-sādhanā-padeṣ-çruter ananuṣṭhāna-lakṣaṇam aprāmāṇyam syād ity arthaḥ.

- 20 «nanu çruti-balād evā 'nuṣṭhānam syāt?» tatrā 'ha :
nā 'çakyo-padeṣa-vidhir, upadiṣṭe 'py anupadeṣaḥ. 9.

nā 'çakyāya phalāyo 'padeṣasyā 'nuṣṭhānam sambhavati, yata upadiṣṭe
'pi vihite 'py açakyasyo 'pāye sa upadeṣo na bhavati, kim tū 'padeṣā-bhāsa
eva; bādhitam artham vedo 'pi na bodhayati 'ti nyāyād ity arthaḥ.

- 25 atra çāṅkate :
çukla-paṭa-vad bīja-vac cet, 10.

- «nanu svābhāvikasyā 'py apāyo drçyate, yathā çukla-paṭasya svābhā-
vikam çauklyam rāgeṇā 'paniyate, yathā ca bījasya svābhāviky apy añkura-
çaktir agninā 'paniyate; ataḥ çukla-paṭa-vad bīja-vac ca svābhāvikasya
30 bandhasyā 'py apāyaḥ puruṣe sambhavati 'ti tadvad eva tat-sādhanā-
'padeṣaḥ syād» iti ced ity arthaḥ.

samādhatte :

çakty-udbhavā-nudbhavābhyām nā 'çakyo-padeṣaḥ. 11.

- ukta-dṛṣṭāntayor api nā 'çakyāya svābhāvikā-pāyāyo 'padeṣo lokānām
35 bhavati. kutaḥ? çakty-udbhavā-nudbhavābhyām. dṛṣṭānta-dvaye hi

çāuklyā-'der āvirbhāva-tirobhāvāv eva bhavataḥ, na tu çāuklyā-'ñkura-çaktyor apāyo bhavati; rajakā-'di vyāpārair yogi-saṃkalpā-'dibhiḥ ca rakta-paṭa-bhrṣṭa-bījayoḥ punaḥ çāuklyā-'ñkuraçakty-āvirbhāvād ity arthaḥ. « nanv evam puruṣe 'pi duḥkha-çakti-tirobhāva eva mokṣo 'stv » iti cen, na; duḥkhā-'tyanta-nivṛtter eva loke puruṣārthatvā-'nubhavāc chruti-smṛtyoḥ puruṣārthatva-siddheḥ ca, na tu dṛṣṭāntayor iva tirobhāva-mātrasye 'ti. kim ca duḥkha-çakti-tirobhāva-mātrasya mokṣatve kadācid yogi-'çvara-saṃkalpā-'dinā çakty-udbhavasya bhrṣṭa-bījeṣv iva mukteṣv api sambhavenā 'nirmokṣā-'pattir iti.

svabhāvato bandham nirākṛtya nimittebhyo 'pi bandham apākaroti 10
sūtra-jātena. puruṣe duḥkhasya nāimittikatve 'pi jñānā-'dy-upāyo-'cchedya-
tvam na ghaṭeta; anāgatā-'vastha-sūkṣma-duḥkhasya yāvad-dravya-bhāvi-
tvād ity ācayena nāimittikatvam nirākriyate.

na kāla-yogato, vyāpino nityasya sarva-sambandhāt. 12.

nā 'pi kāla-sambandha-nimittakaḥ puruṣasya bandhaḥ. kutaḥ? vyāpino 15
nityasya kālasya sarvā-'vacchedena sarvadā muktā-'mukta-sakala-puruṣa-
sambandhāt; sarvā-'vacchedena sadā sakala-puruṣaṇām bandhā-'patter ity
arthaḥ. atra ca prakaraṇe kāla-deça-karmā-'dīnām nimittatva-sāmānyam
nā 'palapyate; çruti-smṛti-yuktibhiḥ siddhatvāt; kim tu yan nāimittikatvam
pākaja-rūpā-'di-van nimitta-janyatvam, tad eva bandhe pratiśidhyate, pu- 20
ruṣe bandhasyāu 'pādhikatvā-'bhyupagamāt. « nanu kālā-'di-nimittakatve
'pi sahakāry-antara-sambhavā-'sambhavābhyām vyavasthā syād » iti ced,
evam sati yat-saṃyoge saty avaçyam bandhas, tatrāi va sahakāriṇi lāgha-
vād bandho yuktaḥ; puruṣe bandha-vyavahārasyāu 'pādhikatvenā 'py
upapatter iti kṛtam nāimittikatvene 'ti.

25

na deça-yogato 'py asmāt. 13.

deça-yogato 'pi na bandhaḥ. kutaḥ? asmāt pūrva-sūtro-'ktān muktā-
'mukta-sarva-puruṣa-sambandhāt; muktasyā 'pi bandhā-'patter ity arthaḥ.

nā 'vasthāto, deha-dharmatvāt tasyāḥ. 14.

saṃghāta-viçeṣa-rūpatā-'khyā deha-rūpā yā 'vasthā, na tan-nimittato 30
'pi puruṣasya bandhaḥ. kutaḥ? tasyā avasthāyā deha-dharmatvāt; acetana-
dharmatvād ity arthaḥ. anya-dharmasya sāksād anya-bandhakatve 'tipra-
saṅgāt; muktasyā 'pi bandhā-'patter ity arthaḥ.

« nanu puruṣasyā 'py avasthāyām kim bādhakam? » tatrā 'ha:

asaṅgo 'yam puruṣa iti. 15.

35

iti-çabdo hetv-arthe. puruṣasyā 'saṅgatvād avasthāyā deha-mātra-

dharmatvam iti pūrva-sūtrenā 'nvayaḥ. puruṣasyā 'vasthā-rūpa-vikāra-svikāre vikāra-hetu-samyogā-khyaḥ saṅgaḥ prasaṃjyete 'ti bhāvaḥ. asaṅgatve ca ṛutīḥ: "sa yad atra kiṃcit paṇyaty, ananvāgatas tena bhavati; asaṅga hy ayam puruṣa" iti. saṅgaḥ ca samyoga-mātram na bhavati; kāla-deṣa-sambandhasya pūrvam uktatvāt; ṛuti-smṛtiṣu padma-pattra-stha-jalene 'va padma-pattrasya 'saṅgatāyāḥ puruṣa-saṅgatāyām dṛṣṭāntatā-ṇṇa ca.

na karmaṇā, 'nya-dharmatvād atiprasakteḥ ca. 16.

na vihitā-niṣiddha-karmaṇā 'pi puruṣasya bandhaḥ; karmaṇām anātmadharmatvāt; anya-dharmaṇa sākṣād anyasya bandhe ca muktasyā 'pi bandhā-patteḥ. «nanu sva-svo-pādhi-karmaṇā bandhā-ṅgikāre nā 'yam doṣa» ity āṇyena hetv-antaram āha: atiprasakteḥ ce 'ti. pralayā-dāv api duḥkha-yoga-rūpa-bandhā-patteḥ ce 'ty arthaḥ. saḥakāry-antara-vilambato vilamba-kalpanam ca prāḡ eva nirākṛtam "na kāla-yogata" ity-ādi-sūtra iti.

«nanv evam duḥkha-yoga-rūpo 'pi bandhaḥ karma-sāmānādhikaranyā-15 'nurodhena cittasyāi 'vā 'stu; duḥkhasya citta-dharmatāyāḥ siddhatvāc ca. kim-artham puruṣasyā 'pi kalpyate bandha?» ity āṇāikāyām āha:

vicitra-bhogā-nupapattir anya-dharmatve. 17.

duḥkha-yoga-rūpa-bandhasya citta-mātra-dharmatve vicitra-bhogā-nupapattiḥ. puruṣasya hi duḥkha-yogaṃ vinā 'pi duḥkha-sākṣātkārā-khya-bhoga-svikāre sarva-puruṣa-duḥkhā-dinām sarva-puruṣa-bhogyatā syān, niyāmakā-bhāvāt. tataḥ cā 'yam duḥkha-bhoktā 'yam ca sukha-bhokte 'ty-ādi-rūpa-bhoga-vāicitryam no 'papadyete 'ty arthaḥ. ato bhoga-vāicitryo-papattaye bhoga-niyāmakatayā duḥkhā-di-yoga-rūpo bandhaḥ puruṣe 'pi svikāryaḥ. sa ca puruṣe duḥkha-yogaḥ pratibimba-rūpa eve 'ti prāḡ evo-20 'ktam. pratibimbaḥ ca svo-pādhi-vṛtter eva bhavati 'ti na sarva-puṃsām sarva-duḥkha-bhoga iti bhāvaḥ. citta-vṛtti-bodhe puruṣasyā 'nādiḥ sva-svāmi-bhāvaḥ sambandho hetur iti Yoga-bhāṣyād ayaṃ siddhāntaḥ siddhaḥ. citte ca puruṣasya svatvaṃ sva-bhukta-vṛtti-vāsanā-vattvam iti. yat tu <cittasyāi 'va bandha-mokṣāu, na puruṣasye> 'ti ṛuti-smṛtiṣu gīyate, tad-30 bimba-rūpa-duḥkha-yoga-rūpam pāramārthikam bandham ādāya bodhyam.

sākṣāt-prakṛti-nimittakatvam api bandhasyā 'pākaroti:

prakṛti-nibandhanāc cen, na, tasyā api pāratantryam. 18.

«nanu prakṛti-nimittād bandho bhavati» iti cen, na, yatas tasyā api bandhakatve samyoga-pāratantryam uttara-sūtre vakṣyamāṇam asti. sam-35 yoga-viṣeṣaṃ vinā 'pi bandhakatve pralayā-dāv api duḥkha-bandha-prasaṅgād ity arthaḥ.

prakṛti-nibandhanā ced iti pāṭhe tu prakṛti-nibandhanā ced baddhate 'ty arthaḥ.

ato yat-para-tantrā prakṛtir bandha-kāraṇam sambhavet, tasmād eva saṃyoga-viṣeṣād āupādhiko bandho, 'gni-saṃyogāj jalāu'-ṣṇya-vad iti svasiddhāntam anenāi 'va prasaṅgenā 'ntarāla eva 'vadhārayati :

na nitya-ṣuddha-buddha-mukta-svabhāvasya tad-yogas tad-yogād ṛte. 19.

5

tasmāt tad-yogād ṛte prakṛti-saṃyogaṃ vinā na puruṣasya tad-yogo bandha-samparko 'sti; api tu tata eva bandhaḥ. bandhasyāu-'pādhikatvalābhāya nañ-dvayena vakro-'ktiḥ. yadi hi bandhaḥ prakṛti-saṃyoga-janyaḥ syāt pūkaja-rūpa-vat, tadā tadvad eva tad-viyoge 'py anuvarteta. na ca dvitīya-kṣaṇā-'der duḥkha-nācakatvaṃ kalpyam; kāraṇa-nācasya kārya-10 nācakatāyāḥ kṛtatvena tenāi 'vo 'papattāv asmābhis tad-akalpanāt. vṛttir hi duḥkhā-'der upādānam. ato dīpa-ṣikhā-vat kṣaṇa-bhaṅgurāyā vṛtter ācū-vināṣitvenāi 'va tad-dharmāṇāṃ duḥkhe-'cchā-'dīnāṃ ācū-vināṣaḥ sambhavatī 'ti. ataḥ prakṛti-viyoge bandhā-'bhāvād āupādhika eva bandho, na tu svābhāviko nāmittiko ve 'ti. tathā saṃyoga-nivṛttir eva sāksād 16 dhāno-'pāya ity api vakro-'kti-phalam. tathā ca smṛtiḥ :

“yathā jvalad-grhā-'cṣiṣṭa-grhaṃ vicchidya rakṣyate,
tathā sadosa-prakṛti-vicchinno 'yam na ṣocati” 'ti.

vaiṣeṣikāṇāṃ iva pāramārthiko duḥkha-yoga iti bhramo mā bhūd ity etad-arthaṃ nitye 'ty-ādi. yathā svabhāva-ṣuddhasya sphaṭikasya rāga-20 yogo na japā-yogaṃ vinā ghaṭate, tathāi 'va nitya-ṣuddhā-'di-svabhāvasya puruṣasyo 'pādhī-saṃyogaṃ vinā duḥkha-saṃyogo na ghaṭate; svato duḥkhā-'dy-asambhavād ity arthaḥ. tad uktaṃ Sāure :

“yathā hi kevalo raktaḥ sphaṭiko lakṣyate janāiḥ
rañjakā-'dy-upadhānena, tadvat parama-pūruṣa” itī.

26

nityatvaṃ kālā-'navacchinnavatvaṃ, ṣuddhā-'di-svabhāvatvaṃ ca nitya-ṣuddhatvā-'dikam. tatra nitya-ṣuddhatvaṃ sadā-pāpa-punya-ṣūnyatvaṃ, nitya-buddhatvaṃ alupta-cid-rūpatvaṃ, nitya-muktatvaṃ sadā-pāramārthika-duḥkhā-'yuktatvaṃ. pratibimba-rūpa-duḥkha-yogas tv apāramārthiko bandha iti bhāvaḥ. ātmano nitya-ṣuddhatvā-'dāu ca ṣrutir “ayam ātmā 30 san-mātro nityaḥ ṣuddho buddhaḥ satyo mukto nirañjano vibhur” ity-ādiḥ. «nanv asya manana-ṣāstratvād atrā 'rthe yuktir api vaktavye» 'ti cet, satyam. na tad-yogas tad-yogād ṛta ity anena nitya-ṣuddhatvā-'dāu yuktir apy uktaī 'va. tathā hy ātmano nityatva-vibhutvā-'dikam tāvan nyāyā-'di-darṣaneṣv eva sādhitam. tatra nityasya vibhor ātmano yad-yogaṃ vinā 35 duḥkhā-'dy-akhila-vikārāir yogo na bhavati, tasyāi 'vā 'ntaḥkaraṇasya sarva-sammata-kāraṇasya tad-upādāna-kāraṇatvaṃ eva yuktam lāghavāt; sarva-vikāreṣv antaḥkaraṇasyāi 'vā 'nvaya-vyatiṛekābhyāṃ ca. na punar antar-vikāreṣu manaso nimittatvaṃ ātmanaḥ co 'pādānatvaṃ yuktam;

kāraṇa-dvaya-kalpane gāuravāt. « nanv ahaṃ sukhī duḥkḥī karomī 'ty-
ādy-anubhavād ātmano vikāro-'pādānatva-siddhir » iti cen, na; ahaṃ gāura
ity-ādi-bhrama-çatā-'ntaḥpātītvenā 'prāmāṇya-çāṅkā-'skanditatayo 'kta-pra-
tyakṣāṇām ukta-tarkā-'nugrhitā-'numānā-'pekṣayā durbalatvāt. ātmanaḥ
6 cin-mātratve tu yuktir agre vakṣyata iti dik. aśya sūtrasyāi 'va 'rthaḥ
Kārikayā 'py uktaḥ :

“ tasmāt tat-saṃyogād acetanaṃ cetanāvad iva liṅgam,
guṇa-kartṛtve ca tathā karte 'va bhavaty udāsīna ” iti.

kartṛtvam atra duḥkhitvā-'di-sakala-vikāro-'palakṣaṇam. tathā Yoga-sūtre
10 'py aśya sūtrasyāi 'vā 'rtha uktaḥ : “ draṣṭṛ-dṛçyayoḥ saṃyogo heya-hetur ”
iti; Gītāyām ca :

“ puruṣaḥ prakṛti-stho hi bhuṅkte prakṛti-jān guṇān ” iti.

prakṛti-sthaḥ prakṛtāu saṃyuktaḥ. tathā ca çrutāv api :

“ ātme-'ndriya-mano-yuktam bhokte 'ty āhur manīṣiṇa ” iti.

15 na ca « kālā-'di-vad eva prakṛti-saṃyogo 'pi muktā-'mukta-puruṣa-
sādhāraṇatayā katham bandha-hetur » iti vācyam; janmā-'para-nāmnāḥ
sva-sva-buddhi-bhāvā-'panna-prakṛti-saṃyoga-viçeṣasyāi 'vā 'tra saṃyoga-
çabdā-'rthatvāt; Yoga-bhāṣye Vyāsais tathā vyākhyātāt vāt; buddhi-vṛtty-
upādhiṇai 'va puruṣe duḥkha-yogāc ca. vāiçeṣikā-'di-vad eva bhoga-
20 janakatā-'vacchedakatvenā 'ntaḥkaraṇa-saṃyoge vāijātyam cā 'smābhir api
'ṣṭam. ato na suṣupty-ādāu bandha-prasaṅgaḥ. svaivaṇ ca sva-bhukta-
vṛtti-vāsanā-vattvam. yat-kiṃcid-vṛtti-tat-saṃskāra-pravāho 'py anādir;
ataḥ sva-svāmi-bhāva-vyavasthitiḥ. kaçcit tu « prakṛti-puruṣayoḥ saṃyogā-
'ṅgikāre puruṣasya pariṇāma-saṅgāu prasajjeyātām; ato 'trā 'viveka eva
25 yoga-çabdā-'rtho, na tu saṃyoga » iti. tan na; “ tad-yogo 'py avivekād ”
iti sūtrenā 'vivekasya yoga-hetutāyā eva sūtra-kāreṇa vakṣyamāṇatvāt;
“ sva-svāmi-çaktyoḥ svarūpo-'palabdhi-hetuḥ saṃyogas, ” “ tasya hetur
avidye ” 'ti sūtrābhyām Pātañjale 'pi saṃyoga-hetutasyāi 'vā 'vidyāyā
uktatvāc ca. kiṃ ca vivekā-'bhāva-rūpasyā 'vivekasya saṃyogatve pralayā-
30 'dāv api prakṛti-puruṣa-saṃyoga-sattvena bhogā-'dy-āpattiḥ. mithyājñāna-
rūpasyā 'vivekasya ca saṃyogatve ātmā-'çrayaḥ; pum-prakṛti-saṃyogasyā
'jñānā-'di-hetutvād iti. tasmād avivekā-'tirikto yogo vaktavyaḥ; sa ca
saṃyoga evā, nyasyā 'prāmāṇikatvāt. saṃyogaç ca na pariṇāmaḥ; sāmānya-
guṇā-'tirikta-dharmo-'tpattiyāi 'va pariṇāmitva-vyavahārāt; anyathā kūṭa-
35 sthasya sarvagatatva-rūpa-vibhutvā-'nupapatteḥ. nā 'pi saṃyoga-mātraṃ
saṅgaḥ; pariṇāma-hetu-saṃyogasyāi 'va saṅga-çabdā-'rthatāyā uktatvād iti.
« nanu tathā 'pi katham vibhvoḥ prakṛti-puruṣayor mahad-ādi-hetur anityaḥ
saṃyogo ghaṭata » iti cen, na; prakṛteḥ paricchinna-'paricchinna-trividha-
guṇa-samudāya-rūpatayā paricchinna-guṇā-'vacchedena puruṣa-saṃyogo-

'tpatteḥ sambhavāt; ṣṛuti-smṛti-siddhatvāt prakṛti-samyoga-kṣobhayor iti. etac ca Yogavārttike prapañcitam asmābhiḥ. aparas tu « bhogyā-bhoktr-yogyatāi 'vā 'nayoḥ samyoga » ity āha. tad api na; yogyatāyā nityatve jñāna-nivartyatvā-nupapatteḥ; anityatve kim aparāddham samyogena, pariṇāmitvā-'patteḥ samānatvāt? bhogyā-bhoktr-yogyatāyāḥ samyoga-rūpa- 5
tvasya sūtrā-'diṣv anuktatvenā 'prāmāṇikatvāc ce 'ti. tasmāt samyoga-
viṣeṣa evā 'tra bandhā-'khyā-heya-hetutayā sūtra-kārā-'bhipreta iti svayam
bandha-hetur avadhāritah.

idānīm nāstikā-'bhipretā api bandha-hetavo nirākartavyāḥ. tatra

“ṣaḍ-abhijño daṣa-balo 'dvaya-vādī vināyaka ”

10

ity-Anuṣāsanā-'di-siddhāḥ kṣaṇika-vijñānā-'tma-vādinō bāuddha-prabhedā
evam āhuḥ: « nā 'sti prakṛty-ādi bāhyam vastu, yena tat-samyogād āupā-
dhikas tāttviko vā bandhaḥ syāt; kim tu kṣaṇika-vijñāna-samtāna-mātram
advitīyam tattvam; anyat sarvam sāmvr̥tikam, sāmvr̥tiḥ cā 'vidyā mithyā-
jñānā-'khyā; tata eva bandha » iti. tathā ca tāir uktam: 15

“abhinno 'pi hi buddhy-ātmā viparyāsa-nidarṇanāḥ
grāhya-grāhaka-sāmvr̥tti-bhedavān iva lakṣyata ” iti.

tan-matam ādāu nirākriyate:

nā 'vidyāto 'py, avastunā bandhā-'yogāt. 20.

api-ṣabdaḥ pūrvokta-kālā-'dy-apekṣayā. avidyāto 'pi na sāksād bandha- 20
yogo 'dvāita-vādinām; teṣāṃ avidyāyā apy avastutvena tayā bandhā-'nāu-
cityāt. na hi svāpna-rajjvā bandhanam dṛṣṭam ity arthaḥ. « bandho 'py
avāstava » iti cen, na; svayam sūtra-kāreṇa nirākariṣyamānatvāt; vijñānā-
'dvāita-ṣṛavaṇo-'ttaram bandha-nivṛttaye yogā-'bhyāsā-'bhyupagama-viro-
dhāc ca; bandha-mithyātvā-ṣṛavaṇena bandha-nivṛtty-ākhyā-phala-siddhatva- 25
niṣṇepāt tad-artham bahv-āyāsa-sādhya-yogā-'nuṣṭhānā-'sambhavād iti.

vastutve siddhānta-hāniḥ. 21.

yadi cā 'vidyāyā vastutvam svikriyate, tadā svā-'bhyupagatasyā 'vidyā-
'nṛtatvasya hānir ity arthaḥ.

vijātiya-dvāitā-'pattīḥ ca. 22.

30

kim cā 'vidyāyā vastutve kṣaṇika-vijñāna-samtānād vijātiyam dvāitam
prasajyeta; tac ca bhavatām anīṣṭam ity arthaḥ. samtānā-'ntahpāti-vyakti-
nām ānantiyāt sajātiya-dvāitam iṣyate eve 'ty āṣayena vijātiye 'ti viṣeṣaṇam.
« nanv avidyāyā api jñāna-viṣeṣatvād avidyāyā 'pi katham vijātiya-dvāitam »
iti cen, na; jñāna-rūpā-'vidyāyā bandho-'ttarakālinatayā vāsanā-rūpā-'vi- 35
dyāyā eva tāir bandha-hetutvā-'bhyupagamāt. vāsanā tu jñānād vijātiyāi

've 'ti. ebhiḥ ca sūtrāir Brahma-mīmāṃsā-siddhānto nirākriyata iti bhrāma
na kartavyaḥ; Brahma-mīmāṃsāyām kenā 'pi sūtreṇā 'vidyā-mātrato ban-
dhasyā 'nuktatvāt; "avibhāgo vacanād" ity-ādi-sūtrāir Brahma-mīmāṃsāyā
abhipretasyā 'vibhāga-lakṣaṇā-dvāitasyā 'vidyā-di-vāstavatve 'py avirodhāc
6 ca. yat tu vedānti-bruvāṇām ādhunikasya māyā-vādasya 'tra liṅgam
dr̥ṣyate, tat teṣāṃ api vijñāna-vādy-ekadeśitayā yuktam eva

"māyāvādam asac-chāstram pracchannam bāuddham eva ca
mayai 'va kathitam, devi, kalāu brāhmaṇa-rūpiṇe"

'ty-ādi-Padmapurāṇa-stha-Īva-vākya-paramparābhyah. na tu tad vedānta-
10 matam;

"vedā-rtha-van mahā-çāstram māyāvādam avāidikam"

iti tad-vākya-çeṣād iti. māyā-vādinā 'tra ca na sākṣāt prativāditvaṃ,
vijātiye 'ti viçeṣaṇa-vāiyarthiyāt; māyā-vāde sajātīya-dvāitasyā 'py an-
abhyupagamād iti. tasmād atra prakaraṇe vijñāna-vādinām bandha-hetu-
15 vyavasthāi 'va sākṣān nirākriyate; anayāi 'va ca rītyā navīnānām api
pracchanna-bāuddhānām māyā-vādinām avidyā-mātrasya tucchasya bandha-
hetutvaṃ nirākṛtaṃ veditavyam. asman-mate tv avidyāyāḥ kūṭastha-
nityatā-rūpa-pāramārthikatvā-bhāve 'pi ghaṭa-di-vad vāstavatvena vakṣya-
māṇa-saṃyoga-dvārā bandha-hetutve yathokta-bādhā-navakāṣaḥ. evaṃ
20 yoga-mate brahma-mīmāṃsā-mate 'pi 'ti.

çāṅkate :

viruddho-'bhaya-rūpā cet. 23.

« nanu viruddhaṃ yad ubhayaṃ sad asac ca sad-asad-vilakṣaṇam vā,
tad-rūpāi 'vā 'vidyā vaktavyā? ato na tayā pāramārthikā-dvāita-bhaṅga »
25 iti ced ity arthaḥ. svayaṃ tu sad-asattvaṃ prapañcasya yad vakṣyati, tatra
sattvā-'sattve vyaktā-vyaktatva-rūpatvād viruddhe eva na bhavata iti
sūcayitum viruddha-pado-'pādānam.

pariharati :

na tādṛk-padārthā-'pratīteḥ. 24.

30 sugamam. api cā 'vidyāyāḥ sākṣād eva duḥkha-yogā-'khyā-bandha-
hetutve jñānenā 'vidyā-kṣayā-nantaram prārabdha-bhogā-'nupapattiḥ;
bandha-paryāyasya duḥkha-bhogasya kāraṇa-nāçād iti. asmad-ādi-mate tu
nā 'yaṃ doṣaḥ; saṃyoga-dvārāi 'vā 'vidyā-karmā-dīnām bandha-hetutvāt.
janmā-'khyāç ca saṃyogaḥ prārabdha-samāptim vinā na naçyati 'ti.

35 punaḥ çāṅkate :

na vayaṃ ṣaṭ-padārtha-vādinā vāiçeṣikā-'di-vat. 25.

« nanu vāiçeṣikā-'dy-āstika-van na vayaṃ ṣaṭ-ṣoḍaça-'di-niyata-padārtha-

vādinah. ato 'pratīto 'pi sad-asad-ātmakah sad-asad-vilakṣaṇo vā padārtho
'vidye 'ty abhyupeyam » iti bhāvaḥ.

pariharati :

anīyatatve 'pi nā 'yāuktikasya saṁgraho, 'nyathā bālo-'nmattā-
'di-samatvam. 26.

5

padārtha-niyamo mā 'stu, tathā 'pi bhāvā-'bhāva-virodhena yukti-virud-
dhasya sad-asad-ātmaka-padārthasya saṁgraho bhavad-vacana-mātrāc chi-
śyāṇām na sambhavati ; anyathā bālakā-'dy-uktasyā 'py ayāuktikasya
saṁgrahaḥ syād ity arthaḥ. ṣṛuṭy-ādikam cā 'sminn arthe sphuṭam nā
'sti ; yukti-virodhena ca saṁdigdha-ṣṛuter arthā-'ntara-siddhir iti bhāvaḥ. 10

“ nā 'sad-rūpā na sad-rūpā māyā nāi 'vo 'bhayā-'tmikā
sad-asadbhyām anirvācyā mithyā-bhūtā sanātāni ”

'ty-ādi-Sāurā-'di-vākyānām tv ayam arthaḥ :

“ vikāra-jananīm māyām aṣṭa-rūpām ajām dhruvām ”

ity-ādi-ṣṛuṭi-siddhā māyā-'khyā prakṛtiḥ paramārtha-satī na bhavati, pūrva- 15
pūrva-vikāra-rūpāḥ prati-kṣaṇam apāyāt ; nā 'pi paramārthā-'satī bhavaty,
artha-kriyā-kāritvena ṣaṣṭa-ṣṛṅga-vilakṣaṇatvāt ; nā 'pi tad-ubhayā-'tmikā
virodhāc ca. ataḥ sad-asadbhyām anirvācyā saty eve 'ty asaty eve 'ti ca
virdhāryo 'padeṣṭum aṣṭakhyā ; kim tu mithyā-bhūtā layā-'khyā-vyāvahārikā-
sattva-vatī pariṇāmi-nīyatā-rūpa-vyāvahārika-sattva-vatī ce 'ti. etac cā 20
gre prapañcayīṣyāma iti dik. etat-prakaraṇo-'panyastāni ca sarvāṇy eva
lūṣaṇāny ādhunike 'pi māyā-vāde yojaniyāni.

apare nāstikā āhuḥ : « kṣaṇikā bhāya-viṣayāḥ santi, teṣāṁ vāsanayā
ivasya bandha » iti. tad api dūṣayati :

īā 'nādi-viṣayo-'parāga-nimittako 'py asya. 27.

26

asyā 'tmanah pravāha-rūpeṇā 'nādir yā viṣaya-vāsanā, tan-nimittako
pi bandho na sambhavatī 'ty arthaḥ.

nimittato 'py asye 'ti pāṭhas tu samīcīnaḥ.

atra hetum āha :

īā bhāyā-'bhyantarayor uparāñjyo-'parañjaka-bhāvo 'pi, deṣa- 30
vyavadhānāt, Srughna-stha-Pāṭaliputra-sthayor iva. 28.

tan-mate paricchinnō dehā-'nta-stha evā 'tmā. tasyā 'bhyantarasya na
bhāya-viṣayeṇa saho 'parañjyo-'parañjaka-bhāvo 'pi sambhavati. kutaḥ ?
Srughna-stha-Pāṭaliputra-sthayor iva deṣa-vyavadhānād ity arthaḥ. saṁ-
yoge saty eva hi vāsanā-'khyā uparāgo dṛṣṭaḥ ; yathā mañjiṣṭhā-vastrayor, 35
yathā vā puṣpa-sphaṭikayor iti.

api-çabdena sva-mate 'pi saṃyogā-'bhāvā-'dih samuccīyate. — Srughna-
Pāṭaliputrāu viprakṛṣṭāu deça-viçeṣāu.

« nanu bhavatām indriyāṇām ivā 'smākam ātmano viṣaya-deçe gamanād
viṣaya-saṃyogena viṣayo-'parāgo vaktavyaḥ. » tatrā 'ha :

5 dvayor eka-deça-labdho-'parāgān na vyavasthā. 29.

dvayor baddha-muktā-'tmanor ekasmin viṣaya-deçe labdha-viṣayo-'parā-
gān na bandha-mokṣa-vyavasthā syāt; muktasyā 'pi bandhā-'pattir ity arthaḥ.

atra çaṅkate :

adrṣṭa-vaçac cet, 30.

10 « nanv eka-deça-sambandhena viṣaya-saṃyoga-sāmye 'py adrṣṭa-vaçād
evo 'parāga-lābha » iti ced ity arthaḥ.

pariharati :

na dvayor eka-kālā-'yogād upakāryo-'pakāraka-bhāvaḥ. 31.

16 kṣaṇikatvā-'bhyupagamād dvayor kartṛ-bhoktror eka-kālā-'sattvena na
'pakāryo-'pakāraka-bhāvaḥ; na kartṛ-niṣṭhā-'drṣṭena bhoktr-niṣṭho viṣayo-
'parāgaḥ sambhavatī 'ty arthaḥ.

çaṅkate :

putra-karma-vaḍ iti cet, 32.

20 « nanu yathā pitṛ-niṣṭhena putra-karmaṇā putrasyo 'pakāro bhavati,
tadvaḍ vyadhikaraṇenāi 'vā 'drṣṭena viṣayo-'parāgaḥ syād ity arthaḥ.

drṣṭāntā-'siddhyā pariharati :

nā 'sti hi tatra sthira ekā-'tmā, yo garbhādhānā-'dinā saṃskri-
yeta. 33.

25 putreṣṭyā 'pi tan-mate putrasyo 'pakāro na ghaṭate. hi yasmāt tatra
tan-mate garbhādhānam ārabhya janma-paryantaṃ sthāyī eka ātmā nā 'sti,
yo janmo-'ttarakālīna-karmā-'dhikārā-'rtham putreṣṭyā saṃskriyete 'ti
drṣṭāntasyā 'py asiddhir ity arthaḥ. asman-mate tu sthāiryā-'bhyupagamāt
tatrā 'py adrṣṭa-sāmānādhikaranyam evā 'sti; putreṣṭyā janitena putro-
'pādhi-niṣṭhā-'drṣṭenāi 'va putro-'pādhi-dvārā putrasyo 'pakārād ity asman-
30 mate 'pi na drṣṭāntā-'siddhir iti bhāvaḥ.

« nanu bandhasyā 'pi kṣaṇikatvād aniyata-kāraṇako 'bhāva-kāraṇako
vā bandho 'stv » ity āçayenā 'paro nāstikaḥ pratyaṣṭiṣṭhate :

sthira-kāryā-'siddheḥ kṣaṇikatvam. 34.

bandhaṣye 'ti ṣeṣaḥ. bhāvas tū 'kta eva. atrā 'yam prayogaḥ : vivādā-
'spadam bandhā-'di kṣaṇikam; sattvāt; dīpa-ṣikhā-'di-vad iti. na ca ghaṭā-
'dāu vyabhicārāḥ; tasyā 'pi pakṣa-samatvāt. etad evo 'ktaṁ sthira-kāryā-
'siddher iti.

samādhatte :

5

na, pratyabhijñā-bādhāt. 35.

na kasyā 'pi kṣaṇikatvam; yad evā 'ham adrākṣaṁ, tad evā 'ham
sprṣāmi 'ty-ādi-pratyabhijñayā sthāyīya-siddheḥ kṣaṇikatvasya bādhāt;
pratipakṣā-'numānena 'ty arthaḥ. tad yathā: bandhā-'di sthiram; sattvāt;
ghaṭā-'di-vad iti. asman-mata evā 'nukūla-tarka-sattvena na sat-pratipak-
ṣatā. pradīpā-'dāu ca sūkṣmā-'neka-kṣaṇā-'nākalanena kṣaṇikatva-bhrama
eva pareṣām iti.

ṣruti-nyāya-virodhāc ca. 36.

“sad eva, sāmye, 'dam agra āsīt,” “tama eve 'dam agra āsīt” ity-
ādi-ṣrutibhiḥ “katham asataḥ saj jāyete” 'ty-ādi-ṣrūtā-'di-yuktibhiḥ ca 15
kārya-kāraṇā-'tmakā-'khila-prapañce kṣaṇikatvā-'numānasya virodhān na
kṣaṇikatvaṁ kasyā 'pi 'ty arthaḥ.

dr̥ṣṭāntā-'siddheḥ ca. 37.

pradīpa-ṣikhā-'di-dr̥ṣṭānte kṣaṇikatvā-'siddheḥ ca na kṣaṇikatvā-
'numānam ity arthaḥ.

20

kim ca kṣaṇikatā-vādinām mṛd-ghaṭā-'di-sthale 'pi kārya-kāraṇa-bhāvaḥ
pravṛtti-nivṛtṭy-anyathā-'nupapatti-siddho no 'papadyete 'ty āha :

yugapaj jāyamānayoḥ na kārya-kāraṇa-bhāvaḥ. 38.

kim yugapaj jāyamānayoḥ kārya-kāraṇa-bhāvaḥ, kim vā kramikayoḥ ?
atra nā 'dyo vinigamakā-'bhāvā-'dibhya iti bhāvaḥ.

25

nā 'ntya ity āha :

pūrvā-'pāye uttarā-'yogāt. 39.

pūrvasya kāraṇasyā 'pāya-kāla uttarasya kāryasyo 'tpatty-anāucityād
'pi na kṣaṇika-vāde sambhavati kārya-kāraṇa-bhāvaḥ; upādāna-kāraṇa-
nugatataiyāi 'va kāryā-'nubhavād ity arthaḥ.

upādāna-kāraṇam adhikṛtyāi 'va dūṣaṇā-'ntaram āha :

ad-bhāve tad-ayogād ubhaya-vyabhicārād api na. 40.

yataḥ pūrvasya bhāva-kāla uttarasyā 'sambandho, 'ta ubhaya-vyabhi-
ārād anvaya-vyatīreka-vyabhicārād api na kārya-kāraṇa-bhāva ity arthaḥ.

tathā hi : yado 'pādeyo-'tpattis, tado 'pādānam, yadā co 'pādānā-'bhāvas, tado 'pādeyo-'tpatty-abhāva ity anvaya-vyatirekeṇāi 'vo 'pādāno-'pādeyayoḥ kārya-kāraṇa-bhāva-graho bhavati. tatra kṣanikatvena kramikayos taylor viruddha-kālatayā 'nvaya-vyatireka-vyabhicārābhyām na kārya-kāraṇa-
6 bhāva-siddhir iti.

« nanu nimitta-kāraṇasye 'vo 'pādāna-kāraṇasyā 'pi pūrva-bhāva-mātre-
nāi 'va kāraṇatā 'stu. » tatrā 'ha :

pūrva-bhāva-mātre na niyamaḥ. 41.

pūrva-bhāva-mātrā-'bhyupagame ce 'dam evo 'pādānam iti niyamo na
10 syāt; nimitta-kāraṇānām api pūrva-bhāvā-'viśeṣāt. upādāna-nimittayor
vibhāgaḥ sarva-loka-siddha ity arthaḥ.

apare tu nāstikā āhuḥ : « vijñānā-'tirikta-vastv-abhāvena bandho 'pi
svapna-padārtha-vat; ato 'tyanta-mithyātvena na tatra kāraṇam asti » 'ti.
tan-matam apākaroti :

15 na vijñāna-mātram, bāhya-pratīteḥ. 42.

na vijñāna-mātram tattvam; bāhyā-'rthānām api vijñāna-vat pratīti-
siddhatvād ity arthaḥ.

« nanu lāghava-tarkeṇa svapnā-'di-dṛṣṭāntāir dṛṣyatva-hetuka-mithyā-
tvā-'numānena bāhya-vastv-anubhavo bādhanīyaḥ. atra bhavatām ṣṛu-
20 ti smṛti api staḥ : “cid dhī 'dam sarvam,”

“ tasmād vijñānam evā 'sti, na prapañco na saṃsṛtir ”

ity-ādī » iti. ato dūṣaṇā-'ntaram āha :

tad-abhāve tad-abhāvāc chūnyam tarhi. 43.

tarhi bāhyā-'bhāve cūnyam eva prasajyeta, na tu vijñānam api. kutaḥ?
25 tad-abhāve tad-abhāvād, bāhyā-'bhāve vijñānasyā 'py abhāva-prasaṅgāt;
vijñāna-pratīter api bāhya-pratīti-vad avastu-viśayatvā-'numāna-sambhavāt;
vijñāna-prāmāṇyasya kvā 'py asiddhatvāc ca; tathā vijñāne pramāṇānām
api bāhyatayā 'palāpāc ce 'ty arthaḥ. « nanv anubhave kasyā 'pi vivādā-
'bhāvena nā 'sti tatra pramāṇā-'pekṣe » 'ti cen, na; cūnya-vādinām eva tatra
30 vivādāt. « athā 'satā 'pi pramāṇena vastu sidhyati; viśayā-'bādhasyāi 'va
prāmāṇya-prayojakatvān, na tu pramāṇa-pāramārthikatvasye » 'ti cen, na;
evam saty asat-pramāṇasya sarvatra sulabhatvena kvā 'py arthe pramāṇā-
'nveṣaṇasyā 'yogāt. « athā 'san-madhye 'pi vyāvahārika-sattva-rūpo viśeṣaḥ
pramāṇā-'diṣṭ eṣṭavya » iti oed, āyātam mārgeṇa. kim punar idam vyāva-
35 hārikatvam? yadi pariṇāmitvaḥ, tadā 'smābhir api 'dṛṣam eva sattvaḥ
grāhya-grāhaka-pramāṇānām iṣṭam; cūkti-rajatā-'di-tulyatvasyāi 'va pra-

pañce 'smābhiḥ pratiṣedhāt. yadi punaḥ pratiyamānatā-mātram, tadā 'pi ;
 tādrçāir eva pramāṇāir bāhyā-rthasyā 'pi siddhi-prasaṅgāt. lāghava-tarkā-
 'nugrhitena yathā-kathamcid-anumānenāi 'va bādhas tu vijñāne 'pi samāna
 iti. etenā 'dhunikānām vedānti-bruvāṇām api matam vijñāna-vāda-tulya-
 yoga-kṣematayā nirastam. vijñāna-mātra-satyatā-pratipādaka-çruti-smrtayas 5
 tu kūṭasthatva-rūpām pāramārthika-sattām eva bāhyānām pratiṣedhanti,
 na tu pariṇāmitva-rūpām vyāvahārika-sattām api ;

“yat tu kālā-ntareṇā 'pi nā 'nya-samjñām upāiti vā
 pariṇāmā-di-sambhūtām, tad vastu, nrpa, tac ca kim ?”

“vastu rāje 'ti yal loke, yat tu rāja-bhaṭā-'dikam, 10
 tathā 'nyac ca, nrpe, 'ttham tu na sat saṃkalpanāmayam”

iti Viṣṇupurāṇā-'dibhyaḥ pariṇāmitvasyāi 'vā 'sattātvā-'vagamād iti. saṃ-
 kalpanāmayam içvarā-'di-saṃkalpa-racitam. etena

“vijñānamayam evāi 'tad açeṣam avagacchate”

'ty-ādinā Viṣṇupurāṇe Māyāmoha-rūpiṇā Viṣṇunā 'surebhyo 'pi tattvam 15
 evo 'padiṣtam, te tv anadhikārā-'di-doṣāir viparītā-'rtha-graheṇa vijñāna-
 vādinō nāstikā bābhūvur ity avagantavyam. tad etat sarvam Brahma-
 mīmāṃsū-bhāṣye māyā-vāda-nirasana-prasaṅgato vistāritam asmābhiḥ.

« nanv evam bhavatu çūnyam eva tattvam ; tadā sutarām eva bandha-
 kāraṇā-'nveṣaṇam na yuktaṃ tucchatvād » iti nāstika-çīromaniḥ praty- 20
 avatiṣṭhate :

çūnyam tattvam, bhāvo vinaçyati, vastu-dharmatvād vinā-
 çasya. 44.

çūnyam eva tattvam, yataḥ sarvo 'pi bhāvo vinaçyati, yaç ca vināçi,
 sa mithyā, svapna-vat. ataḥ sarva-vastūnām ādy-antayor abhāva-mātratvān 25
 madhye kṣaṇika-sattvam sānivr̥tikam na pāramārthikam bandhā-'di. tataḥ
 kim kena badhyete 'ty āçayaḥ. bhāvānām vināçitve hetur vastu-dharmatvād
 vināçasye 'ti, vināçasya vastu-svabhāvatvāt. svabhāvam tu vihāya na
 padārthas tiṣṭhatī 'ty arthaḥ.

pariharati :

apavāda-mātram abuddhānām. 45.

bhāvatvād vināçitvam iti mūḍhānām apavāda-mātram mithyā-vāda
 eva ; nāça-kāraṇā-'bhāvena niravayava-dravyāṇām nāçā-'sambhavāt ; kāryā-
 nām api vināçā-'siddheç ca ; ghaṭo jīrṇa iti pratyaya-vad eva ghaṭo 'tīta
 ity-ādi-pratītyā ghaṭā-'der atītā-'khyāyā avasthāyā eva siddheḥ. avyakta- 35
 tāyāç ca kāryā-'tītātā-'bhyupagame 'sman-mata-praveça eva. kim ca vinā-
 çasya prapañca-tattvatā-'bhyupagame 'pi vināça eva bandhasya puruṣārthaḥ

sambhavaty eve 'ti. kaṣcit tu vyācāṣṭe: < cūnyam tattvam ity ajñānām kutsita-vāda-mātram, na punar atra yuktir asti; pramāṇa-sattvā-sattva-vikalpā-sahatvāt. cūnye pramāṇā-ṅgikāre tenāi 'va cūnyatā-kṣatīḥ; anāṅgikāre pramāṇā-bhāvan na cūnya-siddhiḥ. svataḥ siddhāu ca cid-rūpatā-
5 'dy-āpattir ity artha > iti. na ca

“ na nirodho na co 'tpattir na baddho na ca sādhaḥ
na mumukṣur na vāi mukta ity eṣā pāramārthatā.”

“ sarva-cūnyam nirālambam svarūpam yatra cintyate,
abhāva-yogaḥ sa prokto, yenā 'tmānam prapaçyati ”

10 'ti ṣṛuṭi-smṛtibhyām api cūnyam tattvatayā pratipādyata > iti vācyam;
puruṣāṇām nirodhā-dy-abhāvasyāi 'va tādṛçīṣu ṣṛuṭiṣu tattvatayo 'ktatvāt,
pūrvo-ṭtara-vākyābhyām puruṣasyāi 'va prakaraṇāt; vilīna-viçva-cid-ākā-
çasyāi 'vāi 'tādṛça-smṛtiṣu tattvatayā pratipādanāc ca,

“ trāilokyam gaganā-kāram nabhas-tulyam vapuḥ svakam

15 viyad-gāmi-manā dhyāyan yogī brahmāi 'va gīyata ”

ity-ādi-vākyā-ntarāir eka-vākyatvād, ākāça-cūnyayoḥ paryāyatvād iti.
mano mahat-tattvā-dy-akhilā-ntaḥkaraṇam; viyad-gāmi cid-ākāçe līnam.

dūṣaṇā-ntaram āha :

ubhaya-pakṣa-samāna-kṣematvād ayam api. 46.

20 kṣaṇika-bāhya-vijñāno-bhaya-pakṣayoḥ samāna-kṣematvāt tulya-niras-
ana-hetukatvād ayam api pakṣo vinaçyati 'ty anuṣaṅgaḥ. kṣaṇika-pakṣa-
nirāsa-hetur hi pratyabhijñā-nupapatty-ādīḥ cūnya-vāde 'pi samānaḥ. tathā
vijñāna-pakṣa-nirāsa-hetur bāhya-pratīty-ādir apy atra samāna ity arthaḥ.

yad api < duḥkha-nivṛtti-rūpatayā tat-sādhanaṭayā vā cūnyatāi 'vā 'stu
25 puruṣārtha > iti tāir manyate, tad api durghaṭam ity āha :

apuruṣārthatvam ubhayathā. 47.

ubhayathā svataḥ parataç ca cūnyatāyāḥ puruṣārthatvam na sam-
bhavati; sva-niṣṭhatvenāi 'va sukhā-dīnām puruṣārthatvāt; sthirasya ca
puruṣasyā 'nabhyupagamād ity arthaḥ.

30 tad evam bandha-kāraṇa-viçaye nāstika-matāni dūṣitāni. idānīm
pūrva-nirastā-vaçiṣṭāny āstika-sambhāvyaṇy apy anyāni bandha-kāraṇāni
nirasante.

na gati-viçeṣāt. 48.

prakaraṇād bandho labhyate. na gati-viçeṣāt çarīra-praveçā-di-rūpād
35 api puruṣasya bandha ity arthaḥ.

atra hetum āha :

niṣkriyasya tad-asambhavāt. 49.

niṣkriyasya vibhoḥ puruṣasya gaty-asambhavād ity arthaḥ.

« nanu ṣruti-smṛtyor ihaloka-paraloka-gamanā-'gamana-ṣṛavanāt puruṣasya paricchinnatvam evā 'stu. tathā ca ṣrutir apy "aṅguṣṭha-mātraḥ 5 puruṣo 'ntar-ātme " 'ty-ādir » ity ācañkāṃ apākaroti :

mūrtatvād ghaṭā-'di-vat samāna-dharmā-'pattāv apasiddhāntaḥ. 50.

yadi ca ghaṭā-'di-vat pumān mūrtaḥ paricchinnatvaḥ svikriyate, tadā sāvayavatva-vinācītvā-'dinā ghaṭā-'di-samāna-dharmā-'pattāv apasiddhāntaḥ 10 syād ity arthaḥ.

gati-ṣrutim upapādayati :

gati-ṣrutir apy upādhi-yogād, ākāṣa-vat. 51.

yā ca gati-ṣrutir api puruṣe 'sti, sā vibhutva-ṣruti-smṛti-yukty-anurodhenā 'kāṣasye 'vo 'pādhi-yogād eva mantavye 'ty arthaḥ. tatra ca 15 pramāṇam

“ ghaṭa-samvṛtam ākāṣam nīyamāne ghaṭe yathā
ghaṭo niyeta, nā 'kāṣam, tadvaj jīvo nabho-'pamaḥ.”

“ buddher guṇenā 'tma-guṇena cāi 'va, ārā-'gra-mātro hy avaro 'pi drṣṭa " ity-ādi-ṣrutiḥ. “ nityaḥ sarva-gataḥ sthānūr ” ity-ādikā ca smṛtiḥ ; madhy- 20 ama-parimāṇatve sāvayavatvā-'pattyaḥ vinācītvam, aṇutve ca deha-vyāpi-jñānā-'dy-anupapattir ity-ādiḥ ca yuktir iti. ata eva

“ prakṛtiḥ kurute karma ṣubhā-'ṣubha-phalā-'tmakam,
prakṛtiḥ ca tad aṇāti triṣu lokeṣu kāma-ge ”

'ty-ādi-smṛtibhiḥ prakṛter eva viśiṣya kriyā-rūpā gatiḥ smaryata iti. 25

na karmaṇā 'py, a-tad-dharmatvāt. 52.

karmaṇā adṛṣṭenā 'pi sāksān na puruṣasya bandhaḥ. kutaḥ? puruṣa-dharmatvā-'bhāvād ity arthaḥ. pūrvam vihita-niṣiddha-vyāpāra-rūpeṇa karmaṇā bandho nirākṛtaḥ ; atra tu taj-janya-'drṣṭeṇa 'ty ārthika-vibhāgād 30 apāunaruktyam.

« nanv anyā-dharmenā 'py adṛṣṭenā 'nyasya bandhaḥ syāt. » tatrā 'ha :
atiprasaktir anyā-dharmatve. 53.

bandha-tat-kāraṇayor bhinna-dharmatve 'tiprasaktir, muktasyā 'pi bandhā-'pattir ity arthaḥ.

kim bahunā? svabhāvā-'di-karmā-'ntāir anyena vā kenā 'pi puruṣasya bandho-'tpattir na ghaṭate, ṛuti-virodhād iti sādharāṇam bādhakam āha:

nirguṇā-'di-ṛuti-virodhaḥ ce 'ti. 54.

puruṣa-bandhasyā 'nāupādhikatve

“sākṣī cetā kevalo nirguṇaḥ ce”

'ty-ādi-ṛuti-virodhaḥ ce 'ty arthaḥ. iti-ṇabdo bandha-hetu-parīkṣā-samāptāu.

tad evaṃ “na svabhāvato baddhasye” 'ty-ādinā praghaṭṭakene 'tara-pratiśedhataḥ prakṛti-puruṣa-saṃyoga eva sākṣād bandha-hetur avadhāritāḥ. tatre 'yam āṇāḥ: «nanu prakṛti-saṃyogo 'pi puruṣe svābhāvikatvā-'di-
10 vikalpa-grastaḥ katham na bhavati? saṃyogasya svābhāvikatva-kālā-'di-nimittakatve hi muktasyā 'pi bandhā-'pattir ity-ādi-doṣa yathā-yogyam samānā eve» 'ti. tām imām āṇāḥ pariharati:

tad-yogo 'py avivekān, na samānatvam. 55.

pūrvokta-tad-yogo 'pi puruṣasyā 'vivekān; vakṣyamāṇād avivekān eva
15 hi nimittāt saṃyogo bhavati. ato no 'kta-doṣāṇām samānatvam astī 'ty arthaḥ. sa cā 'viveko mukteṣu nā 'stī 'ti na teṣāṃ punaḥ saṃyogo bhavati 'ti. «nanv aviveko 'tra na prakṛti-puruṣā-'bheda-sākṣātkārah; saṃyogāt prāg asattvāt. kim tu viveka-prāgabdhāvo 'vivekā-'khyā-jñāna-vāsanā vā. tad ubhayam api na puruṣa-dharmaḥ, kim tu buddhi-dharma eve 'ty anya-
20 dharmenā 'nyatra saṃyoge 'tiprasaṅga-doṣa-sāmyam asty eve» 'ti cen, māi 'vam! viśayatā-sambandhenā 'vivekasya puruṣa-dharmatvāt; tathā ca prakṛtir buddhi-rūpā satī yasmāi svāmi-puruṣāya tanuṃ vivicya na darṣi-tavatī, sva-vṛtti-darṣanā-'rtham tadīya-buddhi-rūpeṇa tatrāi 'va puruṣe saṃ-yujyata iti vyavasthaya 'tiprasaṅgā-'bhāvāt. tad uktaṃ Kārikayā:

25 “puruṣasya darṣanā-'rtham kāivalya-'rtham tathā pradhānasya pañgav-andha-vad ubhayaḥ api saṃyogas, tat-kṛtaḥ sarga” iti.

svāmine puruṣāya pradhānena darṣayitum tayoḥ kāivalya-'rtham ce 'ty arthaḥ. avivekasya vṛtti-rūpatvaṃ tu “vāñ-mātram, na tu tattvaṃ, citta-sthiter” ity āgāmi-sūtre vakṣyāmaḥ. avivekaḥ ca saṃyoga-dvārāi 'va
30 bandha-kāraṇam; pralaye bandhā-'darṣanāt; aviveka-nāḥ 'pi jīvan-muk-tasya duḥkha-bhoga-darṣanāc ca. ataḥ sākṣād evā 'viveko bandha-kāraṇam prāñ no 'ktaḥ.

«nanu bhogya-bhoktr-bhāva-niyāmakatvena kṛtasya 'nādi-sva-svāmi-bhāvasya karmā-'dīnām vā saṃyoga-hetutvam astu; kim ity aviveko 'pi
35 saṃyoga-hetur iṣyata?» iti cen, na;

“puruṣaḥ prakṛti-stho hi bhuñkte prakṛti-jān guṇān;
kāraṇam guṇa-saṅgo 'sya sad-asad-yoni-janmasv”

“anūtmāny ātma-vijñānam, tasmād duḥkham tathe 'tarat,
rāga-dveṣā-dayo doṣāḥ sarve bhrānti-nibandhanāḥ.

kāryo hy asya bhaved doṣaḥ puṇyā-puṇyam iti ṣṛuṭiḥ,
tad-doṣād eva sarveṣāṃ sarva-deha-samudbhava ” iti.

5 etad eva Nyāye sūtritam : “duḥkha-janma-pravṛtti-doṣa-mithyājñānānām
uttaro-'ttarā-'pāye tad-anantarā-'pāyād apavarga ” iti.

tad evaṃ saṃyogā-'khyā-janma-dvārā bandhā-'khyā-heyasya mūla-kāra-
nam aviveka iti heya-hetu-vyūhaḥ pratipāditāḥ.

itaḥ param krama-prāptam hāno-'pāya-vyūham ati-vistareṇā-'gāstra-
10 samāpti pratipūdayati; antarā-'ntarā co 'kta-vyūhān api vistārayiṣyati :

niyata-kāraṇāt tad-ucchittir, dhvānta-vat. 56.

ṣukti-rajatā-'di-sthale loka-siddham yaṃ niyata-kāraṇam viveka-sākṣāt-
kāras, tasmāt tasyā 'vivekasyo 'ucchittir bhavati; dhvānta-vat, yathā dhvānt-
tam ālokād eva niyata-kāraṇān naṣyati, no 'pāyā-'ntareṇa, tathāi 'vā 'viveko
15 'pi vivekāḍ eva naṣyati, na tu karmā-'dibhyaḥ sākṣād ity arthaḥ. tad etad
uktam Yoga-sūtreṇa : “viveka-khyātir aviṣṭavā hāno-'pāya ” iti. karmā-
'dīni tu jñānasyāi 'va sādhanāni; “yogā-'ṅgā-'nuṣṭhānād aṣuddhi-kṣaye
jñāna-dīptir ā viveka-khyāter ” iti Yoga-sūtreṇa sattva-ṣuddhi-dvārā jñāna
eva yogā-'ṅgā-'ntargata-sarva-karmaṇāṃ sādhanatvā-'vadhāraṇād iti.

20 prācīnās tu vedāntino mokṣe 'pi karmaṇo jñānā-'ṅgatvam āhuḥ;

“vidyām cā 'vidyām ca yas tad vedo 'bhayaṃ saha,
avidyayā mṛtyuṃ tīrtvā vidyayā 'mṛtam aṇuta ”

iti ṣṛutau “saha-kāritvena ce ” 'ti Vedānta-sūtre cā 'ṅgā-'ṅgi-bhāvena
jñāna-karmaṇoḥ saha-kāritvā-'vadhāraṇāt;

25 “jñāninā 'jñāninā vā 'pi yāvad dehasya dhāraṇam,
tāvad varṇā-'grama-proktaṃ kartavyaṃ karma muktaya ”

ity-ādi-smṛteṣ ca. “upamardam ce ” 'ti Vedānta-sūtreṇa tu karma-tyāgo
yogā-'rūḍhasya nyāya-prāpto 'nūdyata eva, jñānasya mukhyato mokṣa-hetu-
tvam vyavasthāpayitum; yadi hi vikṣepakatvāt karma jñānā-'bhyāsasya
30 virodhi bhavet, tadā guṇa-lope na guṇina iti nyāyena pradhāna-rakṣā-'rtham
aṅga-bhūtaṃ karmāi 'va tyājyam Jāḍabharatā-'di-vad ity ācāyād iti. teṣāṃ
mate 'pi viveka-dvārātāṃ vinā 'viveka-nāṣakatvaṃ karmaṇo nāi 'va si-
dhyatī 'ti na tad-virodhaḥ.

atra sūtre dhvāntasyā 'loka-nāṣyatva-vacanāt tamo 'pi dravyam eva,
35 na tv ālokā-'bhāvaḥ; asati bādhaḥ nīlaṃ tama ity-ādi-pratyayānāṃ bhra-
matvā-'nāucityāt. na ca « kṛptenāi 'vo 'papattāv atirikta-kalpanā-gāuravam
eva bādhakam » iti vācyaṃ; evaṃ sati vijñāna-mātreṇāi 'va svapna-vat

sarva-vyavahāro-'papattāv atirikta-kalpanā-gāuraveṇa bāhyā-'rtha-pratīter
api bādhā-'patteh. tasmād atra prāmāṇikatvād gāuravaṃ na doṣāye 'ti.

« nanu viveka-jñānaṃ vinā 'py avivekā-'khyā-jñāna-vyaktināṃ sva-sva-
tr̥tīya-kṣaṇe 'vaçyaṃ vināçā jñānasya tan-nāçakatvaṃ kim-artham iṣyata »
iti ced, aviveka-çabdena tad-vāsanāyā eva pūrva-sūtre vyākhyātātāt; 5
anāgatā-'vasthasyā 'vivekasyā 'sman-mate nāça-sambhavāc ce 'ti.

« nanu prakṛti-puruṣā-'viveka eva cet saṃyoga-dvārā bandha-hetus
tayo viveka eva ca mokṣa-hetus, tarhi dehā-'dy-abhimāna-sattve 'pi mokṣaḥ
syāt; tac ca çruti-smṛti-nyāya-viruddham » iti. tatrā 'ha:

pradhānā-'vivekād anyā-'vivekasya tad-dhāne hānam. 57.

10

puruṣe pradhānā-'vivekāṭ kāraṇād yo 'nyā-'viveko buddhy-ādy-aviveko
jāyate, kāryā-'vivekasya kāryatayā 'nādi-kāraṇā-'viveka-mūlakatvāt tasya
pradhānā-'viveka-hāne saty avaçyaṃ hānam ity arthaḥ. yathā çarīrād
ātmani vivikte çarīra-kāryeṣu rūpā-'diṣv aviveko na sambhavati, tathā
kūṭasthatvā-'di-dharmāiḥ pradhānāt puruṣe vivikte tat-kāryeṣu pariṇāmā- 15
'di-dharmakeṣu buddhy-ādiṣv abhimāno no 'tpattum utsahate; tulya-nyāyāt
kāraṇa-nāçūc ce 'ti bhūvaḥ. tad etat smaryate:

“ citrā-'dhāra-paṭa-tyāge tyaktaṃ tasya hi citrakam,

prakṛter virame ce 'tthaṃ, dhyāyināṃ ke smarā-'daya? ” iti.

viramo virāmas tyāgaḥ. ādi-çabdena dravya-rūpā api vikārā grāhyā iti. 20
yac ca « buddhi-puruṣa-vivekāṭ eva mokṣa » ity api kvacid ucyate, tatra
sthūla-sūkṣma-buddhi-grahanāt prakṛter api grahaṇam; anyathā buddhi-
viveke 'pi prakṛty-abhimāna-sambhavād iti. « nanu buddhy-ādy-abhimānā-
'tirikte prakṛty-abhimāne kim pramāṇam? aham ajña ity-ādy-akhilā-'bhi-
mānānāṃ buddhy-ādi-viṣayatvenāi 'vo 'papatter » iti cen, na; 25

“ mṛtvā-mṛtvā punaḥ-sṛṣṭāu svargī syām, mā ca nārakī ”

'ty-ādy-abhimānānāṃ pradhāna-viṣayatvaṃ vinā 'nupapatteh; atītānāṃ
buddhy-ādy-akhilā-kāryāṇāṃ punaḥ-sṛṣṭy-abhāvāt. pradhānasya tv idam
eva pralayā-'nantaraṃ janma, yad buddhy-ādi-rūpāi-'ka-pariṇāma-tyāgenā
'para-buddhy-ādi-rūpatayā pariṇāmanam iti. 30

na cā « 'tmani janmā-'di-jñānaṃ abhimāna eva na bhavati; puruṣasyā
'pi liṅga-çarīra-saṃyoga-viyoga-rūpayor janma-maṇayoḥ pāramārthika-
tvād » iti vācyam;

“ na jāyate mriyate vā kadā-cin, nā 'yam bhūtvā bhavitā vā na bhūya ”

ity-ādi-vākyair janmā-'di-pratiṣedheno 'tpatti-vināçā-'bhimāna-rūpasyā 'py 35
ātmani janmā-'di-jñānasya siddheḥ; aprasaktasya pratiṣedhā-'yogāt. kim ca
buddhy-ādiṣu puruṣāṇāṃ abhimāno 'nādir vaktum na çakyate; buddhy-

ādīnām kāryatvāt. ataḥ kāryeṣv abhimāna-vyavasthā-rtham niyāmakā-
 'kāṅkṣāyām kāraṇā-bhimāna eva niyāmakatayā sidhyati; loke dr̥ṣṭatvāt,
 kalpanāyāḥ ca dr̥ṣṭā-nusāritvāt; yathā loke dr̥ṣṭaḥ kṣetrā-bhimānāt kṣetra-
 janya-dhānyā-diṣv abhimānaḥ, suvarṇā-bhimānāc ca taj-janya-kaṭakā-diṣv
 5 abhimānaḥ; taylor nivṛttyā ca taylor nivṛttir iti. pradhānā-bhimāna-tad-
 vāsanayoḥ ca bījā-ñkura-vad anādītvān na tad-abhimāne niyāmakā-ntarā-
 'pekṣe 'ti.

evam pratipādite catur-vyūhe punar iyam ācaṅkā: « nanu puruṣe ced
 bandha-mokṣāu vivekā-vivekāu ca svīkṛtāu, tarhi “nitya-ṣuddha-buddha-
 10 muktasye ” 'ti svokti-virodhaḥ; tathā

“na nirodho na co 'tpattir na baddho na ca sādhaḥ
 na mumukṣur na vāi mukta ity eṣā paramārthate ”

'ty-ādi-ṣrutī-virodhaḥ ce » 'ti. tām pariharati :

vāñ-mātram, na tu tattvam, citta-sthiteḥ. 58.

16 bandhā-dīnām sarveṣām citta evā 'vasthānāt tat sarvam puruṣe vāñ-
 mātram ṣabda-mātram, sphaṭika-lāuhitya-vat pratibimba-mātratvāt; na tu
 tattvam tasya bhāvaḥ; anāropitaṁ japā-lāuhitya-vad ity arthaḥ. ato no
 'kta-virodha iti bhāvaḥ. “sa samānaḥ sann ubhāu lokāv anusamcarati,
 dhyāyati 'va, lelāyati 've ” 'ty-ādi-ṣrutayas tv atra pramāṇam. sa puruṣaḥ,
 20 samāno lokayor eka-rūpaḥ; iva-ṣabdābhyām nānā-rūpatvasyāu 'pādhika-
 tvam uktam. tathā co 'ktam :

“bandha-mokṣāu sukhaṁ duḥkham mohā-pattiḥ ca māyayā;
 svapne yathā 'tmanaḥ khyātiḥ saṁsṛtir. na tu vāstavi ” 'ti.

māyayā māyā-khya-prakṛty-ūpādhikī 'ty arthaḥ. « nanv evaṁ tucchasya
 25 bandhasya hānam katham puruṣārthaḥ? katham vā 'nya-dharmābhyām
 aviveka-vivekābhyām anyasya bandha-mokṣa-svīkāre karmā-dibhir iva nā
 'vyavasthe » 'ti ced, atro 'kta-prāyam api punaḥ prapañcyate: yady api
 duḥkha-yoga-rūpo bandho vṛtti-rūpāu ca vivekā-vivekāu cittasyāi 'va,
 tathā 'pi puruṣe duḥkha-pratibimba eva bhoga ity avastutve 'pi tad-dhānam
 30 puruṣārthaḥ; duḥkham mā bhuñjīye 'ti prārthanāt, evaṁ yasmāi puru-
 ṣāya prakṛtir avivekenā 'tmānam darśitavati, tad-vāsanā-vaḥāt tam eva
 saṁyoga-dvārā badhnaṁ, nā 'nyam; tathā yasmāi vivekenā 'tmānam darśi-
 tavati, tam eva sva-viyoga-dvārā mocayati, vāsano-'chedād iti vyavasthā
 'pi ghaṭata iti. karmā-dibhir bandhā-bhyupagame tv evaṁ vyavasthā na
 35 ghaṭate; karmā-dīnām sāksī-bhāsyatvā-bhāvena sāksāt puruṣeṣv aprati-
 bimbanād iti.

« nanu bandhā-dikam cet puruṣe vāñ-mātram, tarhi ṣṛaṇena yuktyā

vā tasya bādho bhavatu ; kim-artham ṣṛuti-smṛtyoḥ sāksātkāra-paryantam viveka-jñānam upadiṣyate mokṣa-hetutaye ? » 'ti. tatrā 'ha :

yuktito 'pi na bādhyate, diñ-mūḍha-vad aparokṣād ṛte. 59.

yuktir mananam. api-ṣabdaḥ ṣravaṇa-samuccaya-'rthaḥ. vāñ-mātram api puruṣasya bandhā-'dikam ṣravaṇa-manana-mātreṇa na bādhyate sāksāt-
kāram vinā ; yathā diñ-mūḍhasya janasya vāñ-mātram api dig-vāiparityam
ṣravaṇa-yuktibhyām na bādhyate sāksātkāram vine 'ty arthaḥ. prakṛte ce
'dam eva bādhyatvam, yat puruṣe bandhā-'di-buddhi-nivṛttir, na tv abhāva-
sāksātkārah ; ṣravaṇā-'dinā tad-utpatti-sambhāvanāyā apy abhāvād iti.

athave 'ttham vyākhyeyam : « nanu “niyata-kāraṇāt tad-ucchittir” 10
ity anena viveka-jñānam aviveko-'chedakam uktam. taj jñānam kim ṣra-
vanā-'di-sādhūranam, utā 'sti kaṇcid viṣeṣa ? » ity ākāṅkṣāyām āha “yuktito
'pi” 'ty-ādi-sūtram. aviveko yuktitaḥ ṣravaṇataḥ ca na bādhyate no
'chidyate vivekā-'parokṣam vinā, diñ-moha-vad ity arthaḥ. sāksātkāra-
bhrame sāksātkāra-viṣeṣa-darṣanasyāi 'va virodhitvād iti. 15

tad evam viveka-sāksātkārān mokṣam pratipādye 'taḥ param vivekaḥ
pratipādanīyaḥ. tatrā 'dau prakṛti-puruṣā-'dinām vivekataḥ siddhāu pra-
mānam upanyasyate :

acākṣuṣāṇām anumānena bodho, dhūmā-'dibhir iva vahneḥ. 60.

acākṣuṣāṇām apratyakṣāṇām. kecit tāvat padārthāḥ sthūla-bhūta- 20
tat-kārya-dehā-'dayaḥ pratyakṣa-siddhā eva. pratyakṣeṇā 'siddhānām
prakṛti-puruṣā-'dinām anumānena pramāṇena bodhaḥ, puruṣa-niṣṭha-phala-
siddhir bhavati ; yathā dhūmā-'dibhir janitenā 'numānena vahneḥ siddhir
ity arthaḥ. anumānā-'siddham apy āgamāt sidhyatī 'ty api bodhyam.
asya cāstrasyā 'numāna-prādhānyāt tu kevalā-'numānasya mukhyatayāi 25
'vo 'panyāso, na tv āgamasyā 'napekṣe 'ti. tathā ca Kārikā :

“sāmānyatas tu dṛṣṭād atīndriyāṇām pratītir anumānāt,
tasmād api cā 'siddham parokṣam āptā-'gamāt siddham” iti.

anena ca sūtreṇa 'dam manana-cāstram ity avagamyate.

ukta-pramāṇāḥ sādhyasya vivekasya pratiyogy-anuyogi-padārthānām 30
saṃgraha-sūtram vakṣyamāṇā-'numāno-'payogi-kārya-kāraṇa-bhāvam api
pradarṣayati :

**sattva-rajasa-tamasām sāmyā-'vasthā prakṛtiḥ, prakṛter mahān,
mahato 'hamkāro, 'hamkārat pañca tanmātrāṇy ubhayam
indriyam, tanmātrebhyaḥ sthūla-bhūtāni ; puruṣa iti pañca- 35
viñcatir gaṇaḥ. 61.**

sattvā-'dini dravyāni, na vāiṣeṣikā guṇāḥ ; saṃyoga-vibhāga-vattvāt ;

laghutva-calatva-gurutvā-'di-dharmakatvāc ca. teṣv atra cāstre cṛuty-ādāu
 ca guṇa-ṣabdhāḥ puruṣo-'pakaraṇatvāt puruṣa-paṇu-bandhaka-triguṇā-'tmaka-
 mahad-ādi-raju-nirmāṭrtvāc ca prayujyate. teṣāṃ sattvā-'di-dravyāṇāṃ yā
 5 'sāmyā-'vasthā 'nyūnā-'natiriktā-'vasthā, nyūnā-'dhika-bhāvenā 'samhananā-
 'vasthe 'ti yāvat; akāryā-'vasthe 'ti niṣkarsaḥ. akāryā-'vastho-'palakṣitam
 guṇa-sāmānyam prakṛtir ity arthaḥ; yathā-cṛute vāṣamyā-'vasthāyām
 prakṛti-nāṇa-prasaṅgāt;

“sattvaṃ rajas tama iti, eṣāi 'va prakṛtiḥ sadā;
 eṣāi 'va saṃsṛtir jantor, asyūḥ pāre param padam”

10 ity-ādi-smṛtibhir guṇa-mātrasyāi 'va prakṛtītva-vacanāc ca.

sattvā-'dīnām anugamāya sāmānyam iti; puruṣa-vyāvartanāya guṇe
 'ti; mahad-ādi-vyāvartanāya co 'palakṣitā-'ntam iti. mahad-ādayo 'pi hi
 kārya-sattvā-'di-rūpāḥ puruṣo-'pakaraṇatayā guṇāc ca bhavanti 'ti. tad
 atra prakṛteḥ svarūpam evo 'ktam; asyā viṣeṣas tu paṇcād vakṣyate.

15 prakṛteḥ kūr्यo mahān mahat tattvam. mahad-ādīnām svarūpam viṣe-
 ṣaṇ ca vakṣyate. mahataḥ ca kūr्यo 'hamkāraḥ. ahamkārasya kārya-dvayam
 tanmātrāṇy ubhayam indriyam ca. tatro 'bhayam indriyam bāhyā-'bhyan-
 tara-bhedenāi 'kādaṇa-vidham. tanmātrāṇāṃ kāryāṇi pañca sthūla-bhū-
 tāni. sthūla-ṣabdhāt tanmātrāṇāṃ sūkṣma-bhūtatvam abhyupagatam. pu-
 20 ruṣas tu kārya-kāraṇa-vilakṣaṇa iti. ity evam pañca-viṇṇatir gaṇaḥ padār-
 tha-vyūhaḥ; etad-atiriktāḥ padārtho nā 'stī 'ty arthaḥ. athavā sattvā-'dīnām
 pratyeka-vyakty-ānantyam gaṇa-ṣabdo vakti. ayaṃ ca pañca-viṇṇatikō
 gaṇo dravya-rūpa eva. dharma-dharmy-abhedāt tu guṇa-karma-sāmānyā-
 'dīnām atrāi 'vā 'ntarbhāvaḥ; etad-atirikta-padārtha-sattve hi tato 'pi

25 puruṣasya vivektavyatayā tad-asamgrahe nyūnatā 'padyeta. etena sām-
 khyānām aniyata-padārthā-'bhyupagama iti mūḍha-pralāpa upekṣaṇīyaḥ.
 dik-kālāu cā 'kācam eva; “dik-kālāv ākāṣā-'dibhya” ity-āgāmi-sūtrāt.
 eta eva padārthāḥ paraspara-praveṣū-'praveṣābhyām kvacit tantra ekam
 eva, kvacit tu ṣaṭ, kvacit ca ṣoḍaṣa, kvacit ca sāmkhya-'ntarāir apy upadi-
 30 ṣyante. viṣeṣas tu sādharma-vāidharma-mātra iti mantavyam. tathā
 co 'ktam Bhāgavate:

“ekasminn api dr̥ṣyante praviṣṭāni 'tarāni ॐ
 pūrvasmin vā parasmin vā tattve tattvāni sarvaṇaḥ.
 iti nānā-prasāmkyānām tattvānām ṛṣibhiḥ kṛtam

36 sarvaṃ nyāyāṃ yukti-mattvād, viduṣāṃ kim aḥobhanam?” iti.

ete ca padārthāḥ cṛutiṣv api gaṇitāḥ; yathā Garbho-'paṇisadi: “aṣṭāu
 prakṛtayaḥ, ṣoḍaṣa vikārā” iti; Praṇo-'paṇisadi ca “pṛthivī ca pṛthivī-
 mātrā ce” 'ty-ādīnā; evam Māitreyo-'paṇisad-ādiṣv api. aṣṭāu ca prakṛta-
 yaḥ Kārikayā vyākhyātāḥ:

“mūla-prakṛtir avikṛtir, mahad-ādyāḥ prakṛti-vikṛtayaḥ sapta, ṣoḍaṣakas tu vikāro, na prakṛtir na vikṛtiḥ puruṣa ” iti.

ekam evā 'dvitīyaṁ tattvam iti ṛuti-smṛti-pravādas tu sarva-tattvānām puruṣe vilāpanena cakti-çaktimad-abhedene 'ty a virodhaḥ. layas tu sūkṣ-
mī-bhāvenā 'vasthānam, na tu nāça iti. tad uktam :

“āśij jñānam atho artha ekam evā 'vikalpitam ” iti.

avikalpitam avibhaktam. etac ca Brahma-mīmāṃsā-bhāṣye 'dvāita-prasaṅ-
gato vistareṇo 'papāditam. viçeṣas tv ayaṁ, yat seçvara-vāde 'nya-tattvā-
nām tatrāi 'vā 'vibhāgād içvara-cāitanyam evāi 'kaṁ tattvam; nirīçvara-
vāde tu tri-veṇi-vad anyo-'nyā-'vibhaktatayāi 'kasmin kūṣasthe tejo-maṇ- 10
ḍala-vad ātma-maṇḍale prakṛty-ākhyā-sūkṣmā-'vasthayā mahad-āder avibhā-
gūd ātmāi 'vāi 'kaṁ tattvam iti. tathā ca vakṣyati “nā 'dvāita-ṛuti-virodho
jāti-paratvād ” iti.

eteṣu padārtheṣv acākṣuṣāṇām anumānena bodham pratipādayati sū-
tra-jātena :

16

sthūlāt pañca-tanmātrasya. 62.

bodha ity anuvartate. sthūlaṁ tāvac cākṣuṣam eva, tac ca tanmātra-
kāryatayo 'ktam. tataḥ sthūla-bhūtāt kāryāt tat-kāraṇatayā tanmātrā-
'numānena sthūla-vivekato bodha ity arthaḥ.

ākāṣa-sūdhāranyūya sthūlatvam atra bāhye-'ndriya-grāhya-guṇakatvaṁ 20
çāntā-'di-viçeṣa-vattvaṁ vā. tanmātrāṇi ca, yaj-jātīyeṣu çāntā-'di-viçeṣa-
trayaṁ na tiṣṭhati, taj-jātīyānūṁ çabda-sparça-rūpa-rasa-gandhānāḥ ādhāra-
bhūtāni sūkṣma-dravyāṇi sthūlānām aviçeṣāḥ;

“tasmiṁs-tasmiṁs tu tanmātrā, tena tanmātratā smṛtā.

na çāntā nā 'pi ghorās te na mūḍhāç cā 'viçeṣiṇa ”

25

iti Viṣṇupurāṇā-'dibhyaḥ. asyā 'yam arthaḥ: teṣu-teṣu bhūteṣu tanmātrās
tiṣṭhantī 'ti kṛtvā dharma-dharmy-abhedād dravyāṇām api tanmātratā
smṛtā. te ca padārthāḥ çānta-ghora-mūḍhā-'khyāiḥ sthūla-gata-çabdā-'di-
viçeṣāiḥ çūnyā, eka-rūpatvāt. tathā ca çāntā-'di-viçeṣa-çūnya-çabdā-'di-
mattvam eva bhūtānām çabdā-'di-tanmātratvam ity āçayaḥ. ato 'viçeṣiṇo 30
'viçeṣa-samjñitā iti. çāntāṁ sukhā-'tmakāṁ, ghorāṁ duḥkhā-'tmakāṁ,
mūḍham mohā-'tmakāṁ. tanmātrāṇi ca devā-'di-mātra-bhogyatvena keva-
laṁ sukhā-'tmakāny eva, sukhā-'dhikyād iti.

atre 'dam anumānam: apakaṛṣa-kāṣṭhā-'pannāni sthūla-bhūtāni sva-
viçeṣa-guṇavad-dravyo-'pādānakāni; sthūlatvāt; ghaṭa-paṭā-'di-vad iti. 35
atrā 'navasthā-'pattīyā sūkṣmam ādīyāi 'va sādhyam paryavasyati. anu-
kūla-tarkaç cā 'tra: kāraṇa-guṇa-krameṇa kārya-guṇo-'tpatṭer bādhaka-

vyatirekeṇā 'parihāryatvam. çruti-smṛtayaç ce 'ti. prakṛteḥ çabda-sparçā-
'di-mattve tu bādhakam asti

“çabda-sparçā-vihīnam tad rūpā-'dibhir asaṃhyutam,
triguṇam taj jagad-yonir an-ādi-prabhavā-'pyayam ”

- 6 iti Viṣṇupurāṇā-'di-vākya-jātam. buddhy-ahamkārayoç ca çabda-sparçā-
'di-mattve bhūta-kāraṇatva-çruti-smṛtaya eva bādhikāḥ santi; bāhye-
'ndriya-grāhya-jātīya-viçeṣa-guṇa-vattvasyāi 'va bhūta-lakṣaṇatvena tayor
api bhūtatvā-'pattya svasya sva-kāraṇatvā-'nupapatter iti. « nanv evam
kāraṇa-dravyeṣu rūpā-'dy-abhāve tanmātra-rūpā-'deḥ kiṃ kāraṇam? » iti
10 cet, sva-kāraṇa-dravyāṇām nyūnā-'dhika-bhāvenā 'nyo-'nyam saṃyoga-
viçeṣa eva; haridrā-'dīnām saṃyogasya tad-ubhaya-'rabdha-dravye rakta-
rūpā-'di-hetutva-darçanāt. dṛṣṭā-'nusāreṇa svā-'çraya-hetu-saṃyogānām
eva rūpā-'di-hetutva-sambhava tārīkikāṇām paramāṇuṣu rūpa-kalpanām tu
heyam. sajātīya-kāraṇa-guṇasyāi 'va kārya-guṇā-'rambhakate 'ti tu teṣām
16 api na niyamah; trasareṇu-mahattvā-'dāv avayava-bahutvā-'der eva tāir
api hetutvā-'bhyupagamād iti dik.

indriyā-'numānaṃ cū 'kāçā-'numāna-vad darçana-sparçana-vacanā-'di-
bhiḥ pratyakṣābhir vṛttibhir eve 'ti. tad atra no 'ktam; tattvā-'ntareṇa
tattvā-'ntarā-'numānānām eva prakṛtatvād iti na nyūnatā.

- 20 tanmātrāṇām co 'tpattāu Yoga-bhāṣyo-'kta-prakriyāi 'va grāhyā; yathā
'hamkāraç çabda-tanmātram, tataç cū 'hamkāra-sahakṛtāç çabda-tanmā-
trāç çabda-sparçā-guṇakam sparçā-tanmātram; evam kramenāi 'kāika-
guṇa-vṛddhyā tanmātrāṇy utpadyanta iti. yā tu

“ākāças tu vikurvāṇaḥ sparçā-mātrāṇ sasarja ha;

- 26 balavān abhavad vāyus, tasya sparço guṇo mata ”

ity-ādinā Viṣṇupurāṇe sparçā-'di-tanmātra-sṛṣṭir ākāçā-'di-sthūla-bhūta-
catuṣṭayād uktā, sā bhūta-rūpeṇa pariṇamana-rūpāi 'va mantavyā; ākāçā-
'dīni jalā-'ntāni hi sthūla-bhūtāni sva-svo-'ttara-bhūta-rūpeṇa svā-'nugata-
tanmātrāḥ svo-'paṣṭambhataḥ pariṇamayantī 'ti.

- 30 bāhyā-'bhyantarābhyām tāiç cā 'hamkārasya. 63.

bāhyā-'bhyantarābhyām indriyābhyām tāiḥ pañca-tanmātraiç ca kāryāis
tat-kāraṇatayā 'hamkārasya 'numānena bodha ity arthaḥ. ahamkāraç cā
'bhīmāna-vṛttikam antaḥkāraṇa-dravyam, na tv abhimāna-mātram; dravy-
asyāi 'va loke dravyo-'pādānatva-darçanāt; suṣupty-ādāv ahamkāra-vṛtti-
36 nāçena bhūta-nāçā-prasaṅgād vāsanā-'çrayatvenāi 'vā 'hamkāra-'khyā-
dravya-siddheç ce 'ti.

atre 'ttham anumānam: tanmātre-'ndriyāṇy abhimānavad-dravyo-'pā-
dānakāni; abhimāna-kārya-dravyatvāt; yan nāi 'vam, tan nāi 'vam, yathā
puruṣā-'dir iti.

« nanv abhimānavad dravyam evā 'siddham » iti ced, ahaṁ gāura ity-
 ādi-vṛtti-upādānatayā cakṣur-ādi-vat tat-siddeḥ ; anena cā 'numānena mana-
 ādy-atireka-mātrasya tat-kāraṇatayā prasādhyatvāt. atra cā 'yam anukūlas
 tarkaḥ : “ bahu syām, prajāyeye ” 'ty-ādi-ṣṛuṭi-smṛtibhyas tāvad bhūtā-'di-
 sṛṣṭer abhimāna-pūrvakatvād buddhi-vṛtti-pūrvaka-sṛṣṭāu kāraṇatayā 'bhi- 5
 mānaḥ siddhaḥ. tatra cūi 'kā-'rtha-samavāya-pratyāsattyai 'vā 'bhimānasya
 sṛṣṭi-hetutvaṁ lāghavāt kalpyata iti. « nanv evaṁ kulālā-'haṁkārasya 'pi
 ghaṭo-'pādānatvā-'pattya kulāla-muktāu tad-antaḥkaraṇa-nāḥ tan-nirmita-
 ghaṭa-nāḥ syāt. na cāi 'tad yuktam ; puruṣā-'ntareṇa sa evā 'yaṁ ghaṭa
 iti pratyabhijñāyamānatvād » iti. māi 'vam ! mukta-puruṣa-bhoga-hetu- 10
 pariṇāmasyai 'va tad-antaḥkaraṇa-mokṣo-'ttaram ucchedāt. na tu pariṇāma-
 sāmānyasyā 'ntaḥkaraṇa-svarūpasya vo 'cchedaḥ ; “ kṛtārtham prati naṣṭam
 apy anaṣṭam tad-anya-sādhāraṇatvād ” iti Yoga-sūtre mukta-puruṣo-'pakara-
 nasyā 'py anya-puruṣārtha-sādhakatva-siddher iti. athavā ghaṭā-'diṣv api
 Hiranyagarbhā-'haṁkāra eva kāraṇam astu, na kulālā-'dy-ahaṁkāras, tathā 15
 'pi sāmānya-vyāptāu na vyabhicāraḥ. samaṣṭi-buddhy-ādy-upādānikai 'va
 hi sṛṣṭiḥ purāṇā-'diṣu sāmākhya-yogayoḥ ca pratipādyate, na tu tad-aṅga-
 vyāṣṭi-buddhy-ādy-upādānikā ; yathā mahā-prthivyā eva sthāvara-jaṅgamā-
 'dy-upādānatvaṁ, na tu prthivy-aṅga-loṣṭā-'der iti.

tenā 'ntaḥkaraṇasya. 64.

20

tenā 'haṁkāreṇa kuryeṇa tat-kāraṇatayā mukhyasyā 'ntaḥkaraṇasya
 mahad-ākhyā-buddher anumānena bodha ity arthaḥ. atrā 'py ayam prayo-
 gaḥ : ahaṁkāra-dravyaṁ niṣcaya-vṛttimad-dravyo-'pādānakam ; niṣcaya-
 kārya-dravyatvāt ; yan nāi 'vaṁ, tan nāi 'vaṁ, yathā puruṣā-'dir iti. atrā
 'py ayam tarkaḥ : sarvo 'pi lokaḥ padārtham ādāu svarūpato niṣcitya paḥ 25
 cād abhimanyate (ayam aham, maye 'dau kartavyam) ity-ādi-rūpeṇa 'ti
 tāvat siddham eva. tatrā 'haṁkāra-dravya-kāraṇā-'kāṅkṣāyāṁ vṛttyoḥ
 kārya-kāraṇa-bhāvena tad-ācraṇayor eva kārya-kāraṇa-bhāvo lāghavāt kalp-
 yate ; kāraṇasya vṛtti-lābhena kārya-vṛtti-lābhasyāu 'tsargikatvād iti. ṣṛu-
 tūv api “ sa īkṣām-cakre, ” “ tad āikṣate ” 'ty-ādāu sargū-'dy-utpanna-bud- 30
 dhita eva tad-itārā-'khila-sṛṣṭir avagamyata iti.

yady apy ekam evā 'ntaḥkaraṇaṁ, vṛtti-bhedena trividhaṁ lāghavāt ;

“ guṇa-kṣobhe jāyamāne mahān prādūr-babhūva ha ;
 mano mahānḥ ca vijñeya. ekam tad vṛtti-bhedata ”

iti Lāiṅgāt ; “ pañca-vṛttir mano-vad vyapadiḥyata ” iti Vedānta-sūtreṇa 35
 prāṇa-drṣṭānta-vidhayā manaso 'pi vṛtti-mātra-bhedena bahutva-siddheḥ ca ;
 anyathā niṣcayā-'di-vṛttibhir iva bhrama-samcaya-nidrā-krodhā-'di-vṛttibhir
 api sva-sama-samkhyā-'nantā-'ntaḥkaraṇā-'patteḥ ; buddhy-ādiṣv avyava-
 sthayā mana-ādi-prayogasya Pātāñjalā-'di-sarva-ḡāstreṣv anupapatteḥ ca.

tathā 'pi vañṣa-parvasv ivā 'vāntara-bhedam ācṛityā 'ntaḥkaraṇa-traye kramāḥ kārya-kāraṇa-bhāvaḥ co 'ktaḥ; yogo-'payogi-ṣṛuti-smṛti-paribhāṣā-'nusārād iti mantavyam. tad uktam Vāsiṣṭhe:

- 6 “ aham-artho-'dayo yo 'yam cittā-'tmā vedanā-'tmakaḥ,
etac citta-drumasyā 'sya bījaṃ viddhi mahāmate.
etasmat prathamō-'dbhinnād aṅkuro 'bhinavā-'kṛtiḥ
niṣṭayā-'tmā nirākāro, buddhir ity abhidhiyate.
asya buddhy-abhidhānasya yā 'ṅkurasya prapīnatā
sāṃkalpa-rūpiṇī, tasyāc citta-ceto-mano-'bhidhe ” 'ti.

- 10 aham-artho 'ntaḥkaraṇa-sāmānyam. atra vākye bījā-'ṅkura-nyāyenāi 'kasyāi
'vā 'ntaḥkaraṇa-vṛkṣasya vṛtti-mūtra-rūpeṇa cittā-'dy-ākhyā-'vasthā-bhedāḥ
kramikās trividhāḥ parināmā uktā iti. sāṃkhya-ṣāstre ca cintā-vṛttikasya
cittasya buddhāv evā 'ntarbhāvaḥ; ahamkāraṇasya cā 'tra vākye buddhāv
antarbhāvaḥ.

- 15 tataḥ prakṛteḥ. 65.

- tato mahat-tattvāt kāryāt kāraṇatayā prakṛter anumānena bodha ity
arthaḥ. antaḥkaraṇa-sāmānyasyā 'pi kāryatvaṃ tāvad ekadā pañce-'ndriya-
jñānā-'nutpattyā madhyama-parimāṇatayā dehā-'di-vad eva siddham; ṣṛuti-
smṛti-prāmāṇyāc ca. tasya ca prakṛti-kāryatve 'yam prayogaḥ: sukha-
20 duḥkha-moha-dharmiṇī buddhiḥ sukha-duḥkha-moha-dharmaka-dravya-
janyā; kāryatve sati sukha-duḥkha-mohā-'tmakatvāt; kāntā-'di-vad iti.
kāraṇa-guṇā-'nusāreṇai 'va kārya-guṇau-'cityaṃ cā 'trā 'nukūlas tarkaḥ;
ṣṛuti-smṛtayo 'pī 'ti mantavyam. «nanu viśayeṣu sukhā-'di-mattve pramā-
ṇaṃ nā 'sti; ahaṃ sukhī 'ty-ādy-evā-'nubhavāt; tat katham kāntā-'di-viśayo
25 dṛṣṭānta?» iti cen, na; sukhā-'dy-ātmaka-buddhi-kāryatayā sraṅg-sukhaṃ
candana-sukhaṃ ity-ādy-anubhavana ca viśayāṇāṃ api sukhā-'di-dharma-
katva-siddheḥ; ṣṛuti-smṛti-prāmāṇyāc ca. kim ca yasyā 'nvaya-vyatiṛekāu
sukhā-'dinā saha dṛṣyete, tasyāi 'va sukhā-'dy-upādānatvaṃ kalpyate;
tasya nimittatvaṃ parikalpyā 'nyasyo 'pādānatva-kalpane kāraṇa-dvaya-
30 kalpanā-gāuravāt. api cā 'nyo-'nya-samvādena pratyabhijñāyā ca viśayeṣu
sarva-puruṣa-sādhāraṇa-ethira-sukha-siddhiḥ. tat-sukha-grahaṇāyā 'sman-
naye vṛtti-niyamā-'di-kalpanā-gāuravaṃ ca phala-mukhatvān na doṣā-
'vahaṃ; anyathā pratyabhijñāyā 'vayavy-asiddhi-prasaṅgāt tat-kāraṇā-'di-
kalpanā-gāuravād iti. viśaye 'pi sukhā-'dikam ca Mārkaṇḍeye proktaṃ:
- 35 “ tat santu cetasy athavā 'pi dehe sukhāni duḥkhāni ca; kim mamā 'tre ” 'ti.

ahaṃ sukhī 'ty-ādi-pratyayas tv ahaṃ dhanī 'ty-ādi-pratyaya-vat
sva-svāmi-bhāvā-'khyā-sambandha-viśayakaḥ. teṣāṃ pratyayāṇāṃ sam-
avāya-sambandha-viśayakatva-bhrama-nirāsā-'rtham tu sukhī-duḥkhi-mū-
ḍhebhyaḥ puruṣo vivicyate ṣāstreṣv iti.

ṣabdā-'diṣu ca sukhā-'dy-ātmatā-vyavahāra ekā-'rtha-samavāyāt. astu vā ṣabdā-'diṣu sāksād eva sukham ukta-pramāṇebhyaḥ.

viśaya-gata-sukhā-'deṣ ca buddhi-mātra-grāhyatvam phala-balāt. yat tu viśayā-'samprayoga-kāle cānti-sukham sāttvikam suṣupty-ādāu vyajyate, tad eva buddhi-dharma ātma-sukham ucyata iti. yady api vāiṣeṣikā-'dyā 5 api tārkikāḥ prapañce 'nyathā 'pi kārya-kāraṇa-vyavasthām anumimate, tathā 'pi bahula-ṣṛuṭi-smṛty-upodbalanēnā 'smābhir anumitāi 'va vyavasthā mumukṣubhir upādeyā; mūla-ṣāithilya-doṣeṇa parā-'numānānām durbala-tvāt. ata eva "tarkā-'pratiṣṭhānād" iti Vedānta-sūtreṇā 'pratiṣṭhā-doṣataḥ kevala-tarko 'pāstaḥ. tathā Manunā 'pi 10

"āṛṣaṃ dharmo-'padeṣaṃ ca veda-ṣāstrā-'virodhinā
yas tarkeṇā 'nusaṃdhatte, sa dharmam veda, ne 'tara"

iti vedā-'viruddha-tarkasyāi 'vā 'rtha-niṣcāyakatvam uktam. tasmāt

"ṣṛotavyaḥ ṣṛuṭi-vākyebhyo mantavyaḥ co 'papattibhir"

ity-ādi-vākyebhyaḥ ṣṛavaṇa-samānā-'rthakam eva mananam balavat; anyā- 15 'kūram mananam tu pareṣūn durbalam. evam puruṣe 'pi sukha-duḥkhā-'di-mattvena teṣān anumānam bahula-ṣṛuṭy-ādi-virodhād durbalam iti dik. prakṛti-gata-viṣeṣaṃ ca paṇcād vakṣyāmaḥ.

« nanv akhila-jādebhyaḥ puruṣa-viveka eva muktāu betuḥ; tat kim-artham jādānām anyo-'nya-viveko 'tra darṣita » iti cet, prakṛty-ādi-tattvo- 20 'pāsanayā sattva-ṣuddhy-artham vivekasyā 'py apekṣitatvād iti. kārya-kāraṇa-mudrayā prakṛti-paryantasyā 'numānena vivekataḥ siddhim uktvā, yatho 'kta-kārya-kāraṇa-bhāva-ṣūnyasya puruṣasya prakārā-'ntareṇā 'numānatas, tathā siddhim āha:

samhata-parārthatvāt puruṣasya. 66.

26

samhananam ārambhaka-saṃyogaḥ; sa cā 'vayavā-'vayavy-abhedāt prakṛti-kārya-sādhāraṇaḥ. tathā ca samhatānām prakṛti-tat-kāryānām parārthatvā-'numānena puruṣasya bodha ity arthaḥ. tad yathā: vivādā-'spadam prakṛti-mahad-ādikam parārtham, sve-'tarasya bhogā-'pavarga-phalakam; samhatatvāt; ṣayyā-'sanā-'di-vad ity anumānena prakṛteḥ paro 'samhata 30 eva puruṣaḥ sidhyati; tasyā 'pi samhatatve 'navasthā-'patteḥ. Pātañjale ca "parārtham samhatya-kāritvād" iti sūtra-kāreṇā 'numānam kṛtam; tat tu yathā-ṣṛutam evā 'ntyā-'vayava-sādhāraṇam; itara-sāhityeṇā 'rtha-kriyā-kāritvasyāi 'va samhatya-kāritā-ṣabdā-'rthatvāt. puruṣas tu viśaya-prakāṣa-rūpāyām svārtha-kriyāyām nā 'nyad apekṣate, nitya-prakāṣa-rūpatvāt; 35 puruṣasyā 'rtha-sambandha-mātre buddhi-vṛtty-apekṣanāt; sambandhas tu nā 'sādhāraṇy artha-kriye 'ti. atra ca "na vā are sarvasya kāmāya sarvam priyam bhavaty, ātmanas tu kāmāya sarvam priyam bhavati" 'ty-ādi-ṣṛuṭi-

smṛtayo 'nukūla-tarkāḥ. anyac ca: sukhā-'di-mat pradhānā-'dikam yadi
svasya sukhā-'di-bhogā-'rtham syāt, tadā tasya sākṣāt sva-jñeyatve karma-
kartṛ-virodhaḥ; na hi dharmi-bhānam vinā sukhasya bhānam sambhavati;
5 aham sukhī 'ty evam sukhā-'nubhavād iti. api ca samhanyamānānam
bahūnām guṇānām tat-kāryānām cā 'neka-vikārānām aneka-cāitanya-guṇa-
kalpanāyām gauraveṇa lāghavād eka eva cit-prakāṣa-rūpaḥ puruṣaḥ sarva-
samhatebhyaḥ paraḥ kalpayitum yujyate iti.

anena sūtreṇa nimitta-kāraṇatayā puruṣā-'numānam uktam; puruṣār-
thasyā 'khila-vastu-samhanana-nimittatva-vacanāt. ata eva sargā-'dy-ut-
10 pannam puruṣam prakṛtya Viṣṇupurāṇā-'dau smaryate:

“nimitta-mātram evā 'sau sṛjyānām sarga-karmaṇi,
pradhāna-kāraṇī-bhūta yato vai sṛjya-çaktayaḥ.”

“guṇa-sāmyāt tatas tasmāt kṣetrājñā-'dhiṣṭhitān, mune,
guṇa-vyañjana-sambhūtiḥ sarga-kāle, dvijo-'ttame”

15 'ty-ādi. kṣetrājñā-'dhiṣṭhānam cā 'samāpta-puruṣārthasya puruṣasya sam-
yoga-mātram; guṇa-vyañjanam mahat tattvam, kāraṇatayā triguṇā-'tma-
pradhāna-vyañjakatvād iti.

tad evam acākṣuṣānām anumānena siddhir uktā. idānīm sarva-kāra-
ṇatvo-'papattaye prakṛti-nityatvam upapādyate puruṣa-kāuṭasthya-siddhy-
20 artham:

mūle mūlā-'bhāvād amūlam mūlam. 67.

trayo-viñcati-tattvānām mūlam upādānam pradhānam mūla-çūnyam;
anavasthā-'pattyā tatra mūlā-'ntarā-'sambhavād ity arthaḥ.

« nanu

25 “tasmād avyaktam utpannam triguṇam, dvija-sattame”

'ty-ādinā pradhānasyā 'pi puruṣād utpatti-çravaṇāt puruṣa eva prakṛter
mūlam bhavatu; puruṣasya nityatayā ca nā 'navasthā, 'vidyā-dvārakatayā
ca na puruṣa-kāuṭasthya-hāniḥ. tathā ca smaryate:

“tasmād ajñāna-mūlo 'yam saṃsāraḥ puruṣasya hi” 'ti. »

30 ity āçāṅkyā 'ha:

pāramparye 'py ekaṭra pariniṣṭhe 'ti saṃjñā-mātram. 68.

avidyā-'di-dvāreṇa paramparayā puruṣasya jagan-mūla-kāraṇatve 'py
ekasminn avidyā-'dau yatra kutra-cin nitye dvāre paramparāyāḥ paryava-
sānam bhaviṣyati; puruṣasyā 'pariṇāmitvāt. ato yatra paryavasānam, sāi
35 'va nityā prakṛtiḥ; prakṛtir iha mūla-kāraṇasya saṃjñā-mātram ity arthaḥ.

« nanv evaṃ pañca-viñcati-tattvānī 'ti no 'papadyate ; mahat-tattva-kāraṇā-vyaktā-peṅṣayā 'pi jaḍa-tattvā-ntarā-patter » ity āḥayena mūla-samādhānam āha :

samānaḥ prakṛter dvayoḥ. 69.

vastutas tu prakṛter mūla-kāraṇa-vicāre dvayor vādi-prativādinor 6
āvayoh samānaḥ pakṣaḥ. etad uktam bhavati : yathā prakṛter utpattiḥ
cṛyāta, evaṃ avidyāyā api

“ avidyā pañca-parvāi 'śā prādur-bhūtā mahātmana ”

ity-ādi-vākyaīḥ. ata ekasyā avaḥyaṃ gāuṇy utpattir vaktavyā ; tatra ca
prakṛter eva puruṣa-saṃyogā-dibhir abhivyakti-rūpā gāuṇy utpattir yuktā ; 10

“ saṃyoga-lakṣaṇo-tpattiḥ kathyate karma-jñānayoḥ ”

iti Kāurma-vākye prakṛti-puruṣayor gāuṇo-tpatti-smaraṇāt ; avidyāyāc ca
kvā-pi gāuṇo-tpatty-aḥṇanāt. tasyā anāditā-vākyaīni tu pravāha-rūpeṇāi
'va vāsanā-dy-anādi-vākya-vad vyākhyeyānī 'ti. avidyā ca mithyā-jñāna-
rūpā buddhi-dharma iti yoge sūtritam ; ato na tattvā-dhikyam. 15

athavā dvayoh prakṛti-puruṣayoh samāna eva nyāya ity arthaḥ.

“ yataḥ pradhāna-puruṣāu yataḥ cāi 'tac carā-caram,
kāraṇam sakalasyā 'sya, sa no Viṣṇuḥ prasīdatv ”

ity-ādi-vākyaīḥ puruṣasyā 'py utpatti-ḥṇanāt iti bhāvaḥ. tathā ca puru-
ṣasye 'va prakṛter api gāuṇy evo 'tpattiḥ ; nityatva-ḥṇanāt ity api samā- 20
nam iti. tasmāt prakṛtir evo 'pādānam jagataḥ, prakṛti-dharmaḥ cā 'vidyā
jagan-nimitta-kāraṇam, tathā puruṣo 'pī 'ti siddham. yat tu

“ avidyām āhur avyaktaṃ sarga-pralaya-dharmi vāi,
sarga-pralaya-nirmuktaṃ vidyām vāi pañca-viñcakam ”

iti Mokṣadharṃe prakṛti-puruṣayor avidyā-vidye 'ti vacanam, tat tad- 25
ubhaya-viṣayatayo 'pacaritam eva ; pariṇāmitvena hi puruṣā-peṅṣayā pra-
kṛtir asatī 'ti tasyā avidyā-viṣayatvam uktam. evaṃ eva tasmin praka-
raṇe sva-sva-kāraṇā-peṅṣayā bhūtā-ntam kārya-jātam avidye 'ty uktam,
sva-svā-peṅṣayā ca sva-sva-kāraṇam vidye 'ti. puruṣasya pariṇāma-rūpaṃ
jagad-upādānatvam tu prakṛty-upādānam eva kartṛtvā-di-vac chruti- 30
smṛtyor upāsā-rtham evā 'nūdyate ; anyathā “ 'sthūlam ananv ahrasvam ”
ity-ādi-ḥṇiti-virodhā-patter iti mantavyam. māyā-ḥṇdena ca prakṛtir evo
'cyate ; “ māyām tu prakṛtiṃ vidyād ” iti ḥṇitū

“ asmān māyī sṛjate viḥvam etat, tasmiṇc cā 'nyo māyayā saṃniruddha ”

iti pūrva-prakṛānta-māyāyāḥ prakṛti-svarūpatā-vacanāt ;

35

“ sattvaṃ rajas tama iti prakṛtaṃ tu guṇa-trayam ;
etan-mayī ca prakṛtir, māyā yā vāiṣṇavī ḥṇitā,
lohita-ḥṇeta-kṛṇe 'ti tasyās tādṛg-bahu-prajā ”

ity-ādi-smṛtibhyaḥ ca. na tu jñāna-nācāyā 'vidyā māyā-ṣabdā-rtho, nityatvā-
 'nupapatteḥ. kim cā 'vidyāyā dravyatve ṣabda-mātra-bhedo, guṇatve ca
 tad-ādihāratayā prakṛti-siddhiḥ; puruṣasya nirguṇatvā-dibhyaḥ. «atha
 dravya-guṇa-karma-vilakṣaṇāi 'vā 'smābhir avidyā vaktavye » 'ti cen, na;
 5 “tādṛk-padārthā-pratīter” uktatvād iti.

«nanv evaṃ cet prakṛti-puruṣā-dy-anumāna-prakāro 'sti, tarhi sarve-
 ṣām eva katham viveka-mananam na jāyate?» tatrā 'ha:

adhikāri-trāiividhyān na niyamaḥ. 70.

ṣravaṇā-dāv iva manane 'py adhikāriṇas trividhā, manda-madhyamo-
 10 'ttamā ity ato na sarveṣām eva manana-niyamaḥ; kutarkā-dibhir manda-
 madhyamayor bādha-satpratipakṣatā-sambhavād ity arthaḥ. mandāir hi
 bāuddhā-dy-ukta-kutarka-jāteno 'ktā-numānāni bādhyante; madhyamāiḥ
 ca Buddhā-dy-uktāir eva viruddhā-sal-līṅgāiḥ satpratipakṣitāni kriyante.
 ata uttamā-dhikāriṇām evāi 'tādṛṇa-mananam bhavati 'ti bhāvaḥ.

15 prakṛteḥ svarūpaṃ guṇa-sāmyam prāg evo 'ktam; sūkṣma-bhūtā-
 'dikaṃ ca prasiddham evā 'stī 'ty avaṣiṣṭayor mahad-ahamkārayoḥ svarū-
 pam āha sūtrābhyām:

mahad-ākhyam ādyaṃ kāryaṃ, tan manaḥ. 71.

mahad-ākhyam ādyaṃ kāryaṃ, tan mano manana-vṛttikam. mananam
 20 atra niṣcayas, tad-vṛttikā buddhir ity arthaḥ;

“yad etad viśṛtam bījam pradhāna-puruṣā-tmakam
 mahat tattvam iti proktam, buddhi-tattvaṃ tad ucyata”

ity-ādi-vākyebhyo buddher evā 'dya-kāryatvā-vagamāt.

caramo 'hamkāraḥ. 72.

25 tasyā 'nantaro yaḥ, so 'hamkaroti 'ty ahamkāro 'bhimāna-vṛttika ity
 arthaḥ.

yato 'bhimāna-vṛttiko 'hamkāro, 'tas tat-kāryatvam uttaraṣām upapa-
 nam ity āha:

tat-kāryatvam uttaraṣām. 73.

30 sugamam. evaṃ tri-sūtrīm vyākhyāya pāunaruktyā-ṣaṅkā 'pāstā.

«nanv evaṃ prakṛtiḥ sarva-kāraṇam iti ṣṛuti-smṛti-virodha » ity aṣaṅ-
 kāyām āha:

ādya-hetutā tad-dvārā pāramparye 'py, apuvāt. 74.

pāramparye 'pi sāṅśād ahetutve 'py ādyāyāḥ prakṛter hetutā 'ham-

kārā'diṣu mahad-ādi-dvārā 'sti; yathā vaiṣeṣika-mate 'ñūnām ghaṭā'di-hetutā dvyaṇukā'di-dvārāi 've 'ty arthaḥ.

«nanu prakṛti-puruṣayor ubhayor eva nityatvāt prakṛter eva kārān-
natve kiṁ niyāmakam?» tatrā 'ha:

pūrva-bhāvitve dvayor ekatarasya hāne 'nyatara-yogaḥ. 75. 6

dvayor eva pum-prakṛtyor akhila-kārya-pūrva-bhāvitve 'py ekatarasya
puruṣasyā 'pariṇāmitvena kāraṇatā-hānyā 'nyatarasyāḥ kāraṇatvāu 'cityam
ity arthaḥ. puruṣasyā 'pariṇāmitve ce 'dam bījam: puruṣasya saṁhatya-
kāritve parārthatvā-'pattyā 'navasthā. asaṁhatya-kāritve sarvadā mahad-
ādi-kārya-prasaṅgaḥ. prakṛti-dvārā pariṇāma-kalpane ca lāghavāt tasyā 10
eva pariṇāmo 'stu, puruṣe tu svāmitvena sraṣṭṛtvo-'pacāro, yathā yodheṣu
vartamānau jaya-parājayau rājany upacaryete; tat-phala-sukha-duḥkha-
bhoktṛtvena tat-svāmitvād iti.

kiṁ ca dharmi-grāhaka-mānena kāraṇatayāi 'va prakṛteḥ siddhāu nā
'nya-kāraṇā-'kāṅkṣā 'sti; yathā dharmi-grāhaka-pramāṇena draṣṭṛtayā 15
puruṣa-siddhāu nā 'nya-draṣṭṛ-ākāṅkṣe 'ti. api ca puruṣasya pariṇāmitve
kadā-cic cakṣur-mana-ādi-vad āndhyatvam api syāt; tathā ca vidyamānam
api sukha-duḥkhā-'dikam na jñāyeta, tataḥ cā 'ham sukhī na ve 'ty-ādi-
saṁçayā-'pattiḥ. ataḥ sadā prakāṣa-svarūpatvā-'napāyena puruṣasyā 'pari-
ṇāmitvam sidhyati. tad uktaṁ Yoga-sūtreṇa: “sadā jñātāḥ citta-vṛttayas, 20
tat-prabhoḥ puruṣasyā 'pariṇāmitvād” iti, tad-bhāṣyena ca: “sadā jñāta-
viśayatvam tu puruṣasyā 'pariṇāmitvam paridīpayati” 'ti. sadā prakāṣa-
svarūpatve 'pi yathā nāi 'kadā viçva-prakāṣatvam, tathā vakṣyāmaḥ.

prakṛter yugapat-kāraṇatvo-'papattaye vibhutvam api pratipādayati:

paricchinnaṁ na sarvo-'pādānam. 76.

25

sarvo-'pādānam pradhānaṁ na paricchinnaṁ, vyāpakam ity arthaḥ.
sarvo-'pādānatvam atra hetu-garbha-viçeṣaṇam; paricchinne tad-asambha-
vād iti. «nanu prakṛter aparicchinnavatvam no 'papadyate; prakṛtir hi
sattvā-'di-guṇa-trayād atiriktā na bhavati; “sattvā-'dīnām a-tad-dharma-
tvam tad-rūpatvād” ity āgāmi-sūtrāt; Yoga-sūtra-bhāṣyābhyām spaṣṭam 30
avadhṛtatvāc ca. teṣāṁ ca sattvā-'dīnām laghutva-calatva-gurutvā-'dayo
dharmā vakṣyamānā vibhuvte satī virudhyante, sṛṣṭy-ādi-hetavaḥ saṁyoga-
vibhāgā-'dayaḥ ca no 'papadyanta » iti. atro 'cyate: paricchinnavatvam atra
dāiçikā-'bhāva-pratīyogitā-'vacchedakā-'vacchinnavatvam, tad-abhāvaḥ ca vyū-
pakatvam. tathā ca jagat-kāraṇatvasya dāiçikā-'bhāva-pratīyogitā-'nava- 35
cchedakatvam eve 'ti prakṛter vyāpakatvam iti paryavasitam. yathā prā-
ṇasya sthāvara-jāṅgamā-'dy-akhila-çarīra-vyāpakatvam prāṇatva-sāmānyeno

'cyate, prāṇa-vyaktiṇām sarva-deha-sambandhāt, tadvat prakṛter vyāpakatvam iti.

prakṛter akriyāi-'katvā-'dikaṁ ca sādharṁya-vāidharṁya-sūtre pratipādayiṣyāmaḥ.

- 5 na kevalam sarvo-'pādānatvād, api tu :

tad-utpatti-ṣṛuteḥ ca. 77.

teṣām paricchinnānām utpatti-ṣṛavanāc ca ; " atha yad alpaṁ, tan martyam " ity-ādi-ṣṛutiṣu maraṇa-dharmakatvena paricchinnasyo 'tpatty-ava-gamāt ; ṣṛuty-antarebhyaḥ ce 'ty arthaḥ.

- 10 idānīm prakṛti-kāraṇato-'papattaye 'bhāvā-'di-kāraṇatām nirasyati :

nā 'vastuno vastu-siddhiḥ. 78.

avastuno 'bhāvān na vastu-siddhir bhāvo-'tpattiḥ ; ṣaṣa-ṣṛṅgāj jagad-utpattiyā mokṣā-'dy-anupapatteḥ ; tad-adarṣanāc ce 'ty arthaḥ.

« nanu jagad apy avastv evā 'stu, svapnā-'di-vad » iti. tatrā 'ha :

- 15 **abādhdād aduṣṭa-kāraṇa-janyatvāc ca nā 'vastutvam. 79.**

svapna-padārthasye 'va prapañcasya bādhaḥ ṣṛuty-ādi-pramāṇair nā 'sti ; tathā ṣaṅkha-pītimā-'der iva duṣṭe-'ndriyā-'di-janyatvam api nā 'sti, doṣakalpane pramāṇā-'bhāvād ity ato na kāryasyā 'vastutvam ity arthaḥ. « nanu " vācā-'rambhaṇaṁ vikāro nāmadheyam, mṛttike 'ty eva satyam " »

- 20 ity-ādi-ṣṛutibhir eva prapañcasya bādho, bādhāc cā 'vidyā-'khyā-doṣo 'pi sva-kāraṇe 'stī » 'ti cen, na ; mṛd-dṛṣṭānta-siddhy-anyathā-'nupapattiyā sva-kāraṇā-'pekṣakā-'sthāirya-rūpā-'sattva-paratvāt ; tādr̥g-vākyānām anyathā sṛṣṭy-ādi-vākyā-virodhāc ca. kiṁ ca ṣṛutyā prapañca-bādha ātmā-'ṣṛayaḥ, svasyā 'pi prapañcā-'ntargatatayā bādhena tad-bodhitā-'rthe punaḥ samāyā-
- 25 'pattiḥ ce 'ti. ata eva bādhā-'bādhā-'di-vāidharṁyād upalambhāc ca jāgrat-prapañcasya svapna-khapuṣpā-'di-tulyatvam atinirbandhena pratyācāṣṭe Vedānta-sūtra-dvayam : " vāidharṁyāc ca na svapnā-'di-vad " iti, " bhāva upalabdheḥ ce " 'ti ca. " ne 'ti ne 'ti " 'ty-evamvidha-vākyāni ca viveka-parāṇy eva, na tu svarūpataḥ prapañca-niṣedha-parāṇi, " prakṛtāi-'tāvattvam
- 30 pratīṣedhati " 'ti Vedānta-sūtrāt. evam anyāny api vākyāni Brahma-mīmāṁsā-bhāṣye 'smābhir vyākhyātāni.

« nā 'vastuno vastu-siddhir " iti yad uktam, tatra hetum āha :

bhāve tad-yogena tat-siddhir, abhāve tad-abhāvāt kutastarām tat-siddhiḥ ? 80.

- 35 bhāve kāraṇasya sad-rūpatve tad-yogena sattā-yogena kārya-siddhir ghaṭeta ; kāraṇasyā 'bhāve 'sad-rūpatve tu tad-abhāvāt kāryasyā 'py asattvāt

katham vastu-bhūta-kārya-siddhiḥ? kāraṇa-svarūpasyāi 'va kāryasyāu 'cityād ity arthaḥ.

« nanu tathā 'pi karmāi 'vā 'vaçyakatvāj jagat-kāraṇam astu ; kim pradhāna-kalpanaye? » 'ti. tatrā 'py āha :

na karmaṇa, upādānatvā-'yogāt. 81.

5

karmaṇo 'pi na vastu-siddhir, nimitta-kāraṇasya karmaṇo na mūla-kāraṇatvam ; guṇānām dravyo-'pādānatvā-'yogāt. kalpanā hi dṛṣṭā-'nusārenāi 'va bhavati ; vāiṣeṣiko-'kta-guṇānām co 'pādānatvam na kvā-'pi dṛṣṭam ity arthaḥ. atra karma-çabdo 'vidyā-'dīnām apy upalakṣakaḥ ; guṇatvā-'viçeṣeṇa teṣām apy upādānatvā-'yogāt. cakṣuṣaḥ paṭalā-'di-vad avidyāyāç 10 cetana-gata-dravyatve tu pradhānasya samjñā-mātra-bheda iti.

tad evam pariṇāmitvā-'pariṇāmitva-parārthatvā-'parārthatvābhyām pum-prakṛtyor viveko darçitaḥ. idānīm viveka-jñānasyāi 'vā 'viveka-nāçad-vārā parama-puruṣārtha-hetutvam, na tu tatra vāidika-karmaṇām sāksād-dhetutā 'stī 'ti yat prāg uktam “aviçeṣaç co 'bhayor” iti sūtreṇa, tad eva 15 prapañcayati pañcabhiḥ sūtrāiḥ :

nā 'nuçravikād api tat-siddhiḥ ; sādhyatvenā 'vṛtti-yogād apuruçārthatvam. 82.

api-çabdena “na dṛṣṭāt tat-siddhir” iti prāg-ukta-dṛṣṭa-samuccayaḥ. guror anuçrūyata ity anuçravo vedaḥ ; tad-vihito yāgā-'dir ānuçravikaḥ 20 karma. tasmād api na pūrvokta-puruṣārtha-siddhiḥ ; yataḥ karma-sādhyatvena punar-āvṛtti-sambandhād atyanta-puruṣārthatvā-'bhāva ity arthaḥ. karma-sādhyasya cā 'nityatve çrutiḥ : “tad yathe 'ha karma-jito lokaḥ kṣīyata, evam evā 'mutra puṇya-jito lokaḥ kṣīyata” itī 'ti.

“na karmaṇā, 'nya-dharmatvād” iti sūtreṇa pūrvam karmaṇā bandho 25 nirākṛta, idānīm ca mokṣo nirākriyata ity apāunaruktyam. « anyadharma-tvena pūrvokta-hetunā bandha iva mokṣe 'pi karmaṇo hetutvam nirākṛta-prāyam itī punar āçāñkāi 'va no 'detī » 'ti cen, na ; bandha-hetutvenā 'viveke siddhe tat-puruṣiḥ 'viveka-jatvena karmaṇām tadyatva-vyavastho- 'papatter iti.

80

« nanv evam pañcā-'gni-vidyā-rūpeṇo 'pāsanā-'khyā-karmaṇā tīrtha-ma- raṇā-'di-karmaṇā ca Brahma-lokaḥ gatasya 'nāvṛtti-çrutiḥ katham upa- padyate? » tatrā 'ha :

tatra prāpta-vivekasyā 'nāvṛtti-çrutiḥ. 83.

tatrā 'nuçravika-karmaṇi Brahma-loka-gatānām yā 'nāvṛtti-çrutiḥ, sā 35 tatrāi 'va prāpta-vivekasya mantavyā. anyathā hi Brahma-lokād apy āvṛttim pratipādayatām vākyā-'ntarānām virodha ity arthaḥ. tathā ca sā

'py anāvṛttir viveka-jñānasyāi 'va phalaṃ, na tu sākṣād eva karmaṇa iti. etac ca ṣaṣṭhā-dhyāye prapañcayisyati; Brahma-mīmāṃsā-bhāṣye ca taylor vākyāny udāhṛtyā 'smābhir vyākhyātāni.

karmanas tu phalaṃ tadā 'ha :

6 **duḥkhād duḥkhaṃ, jalā-'bhiṣekavan na jāḍya-vimokaḥ. 84.**

ānuçravikāt tu hiṃsā-'di-doṣeṇa duḥkhā-'tmaka-bhogena ca duḥkhād duḥkhaṃ duḥkha-dhārāi 'va bhavati, na tu jāḍya-vimoko 'viveka-nivṛttiḥ; duḥkha-vimokas tv atidūra eva tiṣṭhati; yathā jāḍya-'rtasya jalā-'bhiṣekād duḥkha-vṛttir eva bhavati, na tu jāḍya-vimokṣa ity arthaḥ. tad uktam :

10 "yathā pañkena pañkā-'mbhaḥ surayā vā surā-kṛtam,
bhūta-hatyām tathāi 'vāi 'kāṃ na yajñair mārṣṭum arhatī " 'ti.

çrūyate ca Brahma-loka-sthānāṃ Viṣṇu-pūrṣadanām api Jaya-Vijayā-'dīnām punā-rākṣasa-yonāu duḥkha-dhāre 'ti. Kārikayā ce 'dam uktam :

"dṛṣṭavad ānuçravikaḥ; sa hy aviçuddhi-kṣayā-'tiçaya-yukta " iti.

15 « nanu niṣkāmad antaryāga-japā-'di-rūpa-karmaṇo na duḥkham praty-
uta mokṣaḥ phalaṃ çrūyata » iti. tatrā 'ha :

kāmye 'kāmye 'pi, sādhyatvā-'viçeṣāt. 85.

kāmye 'kāmye ca karmaṇi duḥkhaḥ duḥkham bhavati. kutaḥ? sādhyatvā-'viçeṣāt; karma-sādhyasya sattva-çuddhi-dvāraka-jñānasyā 'pi tri-
20 guṇā-'tmakatayā duḥkhā-'tmakatvād ity arthaḥ.

"na karmaṇā na prajāyā dhanena, tyāgenāi 'ke amṛtatvam ānaçur "

ity-ādi-çrutibhyaç ca karmaṇo na sākṣān mokṣaḥ phalaṃ iti bhāvaḥ. tyāgenā 'bhīmāna-tyāgena. eke kecid evā 'mṛtatvam ānaçuḥ, prāptavanto, na sarve; abhimāna-tyāgasya tattva-jñāna-janyatayā durlabhatvād ity
25 arthaḥ.

« nanu bhavan-mate 'pi katham jñāna-sādhyasya na duḥkhatvam, sādhyatvā-'viçeṣād? » iti. tatrā 'ha :

nija-muktasya bandha-dhvaṅsa-mātram param, na samānatvam. 86.

30 nija-muktasya svabhāva-muktasyā 'vidyā-'khyā-kāraṇa-nāçena yathok-tabandha-nivṛtti-mātram param ātyantikam viveka-jñānasya phalaṃ, dhvaṅsaç cā 'vināçī, na tu karmaṇa iva sukhā-'dikam bhāva-rūpaṃ kāryam, yena nāçitayā duḥkha-dam tat syāt. karmaṇaç ca dṛṣṭa-kāraṇam vinā na sākṣād evā 'vidyā-nāçakatvam ghaṭata iti. ato jñānasyā 'kṣaya-phalakatvān na
35 samānatvam jñāna-karmaṇor ity arthaḥ. jñānān na punar-āvṛttiḥ sambha-

vati; avivekā-'khyā-kāraṇa-nācād iti siddham. tad evaṃ viveka-jñānam eva sāṅśād-dhāno-'pāya ity uktam.

idānīm viveka-jñānasyā 'pi sāṅśād-upāyāḥ pramāṇāni parīkṣyante; "ātmā vā are draṣṭavyaḥ crotavyo mantavya" ity-ādi-ṣrutibhir hi pramāṇa-trayeṇā 'tma-jñānam ity avagamya. karmā-'dikāṃ tv anyan mana-ādi- 5 pramāṇānām cūddhy-ādi-karam eve 'ti.

dvayor ekatarasya vā 'py asaṃnikṛṣṭā-'rtha-paricchittāḥ pramā;
tat-sādhakatamam yat, tat trividham pramāṇam. 87.

asaṃnikṛṣṭāḥ pramātary anārūḍho, 'nadhigata iti yūvat. evam-bhūtasā 'rthasya vastunaḥ paricchittir avadhāraṇam pramā; sā ca dvayor buddhi- 10 puruṣayor ubhayor eva dharmo bhavatu, kiṃ vāi 'katara-mātrasyo, 'bhayathāi 'va tasyāḥ pramāyā yat sādhanakatamam phalā-'yoga-vyavacchinnaṃ kāraṇam, tat pramāṇam; tac ca trividham vakṣyamāṇa-rūpeṇ 'ty arthaḥ.

smṛti-vyāvartanāyā 'nadhigate 'ti, bhrama-vyāvartanāyā vastv iti, saṃ- 15 caya-vyāvartanāyā tv avadhāraṇam iti.

atra yadi pramā-rūpam phalam puruṣa-niṣṭha-mātram ucyate, tadā bud-
dhi-vṛttir eva pramāṇam; yadi ca buddhi-niṣṭha-mātram ucyate, tade 'ndriya-
saṃnikarṣā-'dir eva pramāṇam. puruṣas tu pramā-sāṅśy eva, na pramāte
'ti. yadi ca pāuruṣeya-bodho buddhi-vṛttir co 'bhayam api pramo 'cyate,
tadā tū 'ktam ubhayam eva pramā-bhedena pramāṇam bhavati. cakṣur- 20
ādiṣu tu pramāṇa-vyavahārāḥ paramparayāi 'va sarvathe 'ti bhāvaḥ. Pā-
tañjala-bhāṣye tu Vyāsa-devāiḥ puruṣa-niṣṭha eva bodhaḥ prame 'ty uktaḥ;
puruṣā-'rtham eva kāraṇānām pravṛttyā phalasya puruṣa-niṣṭhatāyā evāu
'cityāt. ato 'trā 'pi sa eva mukhyaḥ siddhāntaḥ. na ca «puruṣa-bodha-
svarūpasya nityatayā katham phalatvam?» iti vācyam; kevalasya nit- 25
yatve 'py artho-'paraktasya kāryatvāt, puruṣā-'rtho-'parūḡasyāi 'va vā pha-
latvād iti. atre 'yam prakriyā: indriya-praṇālikayā 'rtha-saṃnikarṣeṇa
līṅga-jñānā-'dinā vā 'dāu buddher arthā-'kāra vṛttir jāyate. tatra ce 'ndriya-
saṃnikarṣa-jā pratyakṣā vṛttir indriya-viṣiṣṭa-buddhy-ācṛitā; nayanā-'di-
gata-pittā-'di-doṣāiḥ pittā-'dy-ākāra-vṛtty-udayād iti viṣeṣaḥ. sā ca vṛttir 30
artho-'paraktā pratibimba-rūpeṇa puruṣā-'rūḍhā satī bhāṣate; puruṣasyā
'pariṇāmitayā buddhi-vat svato 'rthā-'kāratvā-'sambhavāt; arthā-'kāratāyā
eva cā 'rtha-grahaṇatvāt; anyasya durvacatvād iti. tad etad vakṣyati:
"japā-sphaṭikayor iva no 'parāḡaḥ, kiṃ tv abhimāna" iti; Yoga-sūtram ca:
"vṛtti-sārūpyam itaratre" 'ti; smṛtir api: 36

"tasmiṃ cid darpaṇe sphāre samastā vastu-dṛṣṭayaḥ;
imāḥ tāḥ pratibimbanti, sarasī 'va taṭa-drumā" iti.

Yoga-bhāṣyam ca: "buddheḥ pratisaṃvedī puruṣa" iti. pratidhvanivat

- pratisaṁvedah saṁvedana-pratibimbas, tasyā 'çraya ity arthaḥ. etena puruṣāṇāṁ kūṣastha-vibhu-cidrūpatve 'pi na sarvadā sarvā-bhāṣana-prasaṅgaḥ; asaṅgatayā svato 'rthā-'kāratvā-'bhāvāt; arthā-'kāratām vinā ca saṁyoga-mātreṇā 'rtha-grahaṇasyā 'tīndriyā-'di-sthale buddhāv adṛṣṭatvād
- 6 iti. puruṣe ca sva-sva-buddhi-vṛttinām eva pratibimbā-rpaṇa-sāmarthyam iti phala-balāt kalpyate; yathā rūpavatām eva jalā-diṣu pratibimbana-sāmarthyam, ne 'tarasye 'ti. rūpavattvaṁ ca na sāmānyataḥ pratibimba-prayojakam; çabdasā 'pi pratidhvani-rūpa-pratibimba-darçanāt. na ca « çabda-janyaṁ çabdā-'ntaram eva pratidhvanir » iti vācyam; sphaṭika-
- 10 lāuhityā-'der api japā-saṁnikarṣa-janyatā-'pattyā pratibimba-mithyātva-siddhānta-kṣater iti. pratibimbaç ca buddher eva parināma-viçeṣo bimbā-'kāro jalā-'di-gata iti mantavyam. kecit tu « vṛttāu pratibimbitaṁ sad eva cāitanyam vṛttim prakāçayati; tathā ca vṛtti-gata-pratibimba eva vṛttāu cāitanya-viṣayatā, na tu cāitanye vṛtti-pratibimbo 'sti » 'ty āhuḥ. tad asat;
- 15 upadarçita-çāstra-virodhena kevala-tarkasyā 'prayojakatvāt; vinigamanā-virahena vṛtti-cāitanyayor anyo-'nya-viṣayatā-'khyasambandha-rūpatayā 'nyo-'nyasminn anyo-'nya-pratibimba-siddheç ca; bāhya-sthale 'rthā-'kāratyā eva viṣayatā-rūpatva-siddhyā 'ntare 'pi tat-tad-arthā-'kāratyā eva viṣayatātvaū-'cityāc ce 'ti. ye tu tārkkikā jñānasya viṣayatām ne 'cchanti,
- 20 tan-mate jñāna-vyaktinām anugamaka-dharmā-'bhāvena ghaṭa-viṣayakam paṭa-viṣayakam jñānam ity-ādy-anugata-vyavahārā-'nupapattiḥ. kecit tu tārkkikā anayāi 'vā 'nupapattyā viṣayatām atirikta-padārtham āhuḥ. tad apy asat; anubhūyamānām arthā-'kāratām viḥāya viṣayatā-'ntara-kalpane gāurvād iti.
- 25 « nanu tathā 'pi sva-svo-'pādhi-vṛtti-rūpāi 'va vṛtti-cāitanyayor anyo-'nya-viṣayatā 'stu; svo-'pādhi-vṛttitvenāi 'vā 'nugamāt; alam ākāra-'khyapratibimba-dvayene ! » 'ti cen, na; pratibimbaṁ vinā svatvasyā 'pi durvacatvāt. svatvaṁ hi sva-bhukta-vṛtti-vāsanā-vattvam. bhogaç ca jñānam. tathā ca viṣayatā-lakṣaṇasya viṣaya-sāmagrī-ghaṭitatvenā 'tmā-'çrayaḥ. tasmād
- 30 acāitanya-cāitanyayor anyo-'nya-viṣayatā-rūpo 'nyo-'nyasminn anyo-'nyapratibimbaḥ siddhaḥ. adhikaṁ tu Yogavārttikē draṣṭavyam iti dik. atrā 'yam pramātr-ādi-vibhāgaḥ :

pramātā cetanaḥ çuddhaḥ, pramāṇaṁ vṛttir eva naḥ,
pramā 'rthā-'kāra-vṛttinām cetane pratibimbanam ;

- 35 pratibimbita-vṛttinām viṣayo meya ucyate ;
sākṣād-darçana-rūpaṁ ca sākṣitvaṁ vakṣyati svayam.
ataḥ syāt kāraṇā-'bhāvād vṛtteḥ sākṣy eva cetanaḥ.
Viṣṇv-ūdeḥ sarva-sākṣitvaṁ gūṇaṁ liṅgā-'dy-abhāvata iti.

« nanu

- 40 « yathā prakāçayaty ekaḥ kṛtsnam lokam imaṁ raviḥ,
kṣetraṁ kṣetrī tathā kṛtsnam prakāçayati, Bhārata »

'ty-ādi-vākyeṣū 'pamānā'di prakṛti-puruṣa-viveke pramāṇam upanyastam. tat katham ucyate trividham? » iti. tatrā 'ha:

tat-siddhāu sarva-siddher nā 'dhikya-siddhiḥ. 88.

trividha-pramāṇa-siddhāu ca sarvasyā 'rthasya siddher na pramāṇa-'dhikyaṁ sidhyati gāurvād ity arthaḥ. ata eva Manunā 'pi pramāṇa- trayam evo 'panyastam:

“pratyakṣam anumānam ca cāstraṁ ca vividhā-'gamam
trayaṁ suviditaṁ kāryaṁ dharma-çuddhim abhīpsate ” 'ti.

upamānāi-'ti hyā-'dīnāṁ cā 'numāna-çabdayoḥ praveçaḥ; anupalabdhya-ādī-
nāṁ ca pratyakṣe praveça iti. ukta-vākye ce 'dam anumānam abhipretam: 10
ā-pāda-tala-mastakam kṛtsnam sva-vyatiriktenāi 'kena prakāçyam; svayam
aparakāçatvāt; trāilokya-vad iti.

tejaç-cūitanya-sādhāraṇaṁ ca prakāçatvam akhaṇḍo-'pādhiḥ prakāça-
vyavahāra-niyāmakatayā siddha iti.

puruṣa-niṣṭhā prame 'ti mukhya-siddhāntam āçṛitya pramāṇānāṁ 15
viçeṣa-lakṣaṇāni vaktum upakramate:

**yat sambaddham sat tad-ākāro-'llekhi vijñānam, tat praty-
akṣam. 89.**

sambaddham bhavat sambaddha-vastv-ākāra-dhāri bhavati yad vijñā-
nam buddhi-vṛttis, tat pratyakṣam pramāṇam ity arthaḥ. atra sad ity-antaṁ 20
hetu-garbha-viçeṣaṇam. tathā ca svā-'rtha-saṁnikarṣa-janyā-'kārasyā 'çrayo
vṛttiḥ pratyakṣam pramāṇam iti niṣkarṣaḥ. “vṛttiḥ sambandhā-'rthaṁ
sarpatī ” 'ty āgāmi-sūtrān na vṛtteḥ saṁnikarṣa-janyatvam ity ākārā-'çraya-
grahaṇam. cakṣur-ādi-dvāraka-buddhi-vṛttiç ca pradīpasya çikhā-tulyā
bāhyā-'rtha-saṁnikarṣā-'nantaram eva tad-ākāro-'llekhini bhavati 'ti nā 25
'sambhavaḥ.

« nanu yoginām atītā-'nāgata-vyavahita-vastu-pratyakṣe 'vyāptiḥ; sam-
baddha-vastv-ākārā-'bhāvād » ity āçāñkya tasyā 'lakṣyatvena samādhatte:

yoginām abāhya-pratyakṣatvān na doṣaḥ. 90.

āindriyaka-pratyakṣam evā 'tra lakṣyam, yoginaç cā 'bāhya-pratyakṣa- 30
kāḥ; ato na doṣo, na tat-pratyakṣe 'vyāptir ity arthaḥ.

vāstavaṁ samādhānam āha:

līna-vastu-labdhā-'tiçaya-sambandhād vā 'doṣaḥ. 91.

athavā tad api lakṣyam eva; tathā 'pi na doṣo, nā 'vyāptiḥ; yato līna-
vastuṣu labdha-yogaja-dharma-janyā-'tiçayasya yogi-cittasya sambandho 35
ghaṭata ity arthaḥ. atra līna-çabdāḥ parā-'bhipretā-'saṁnikarṣa-vāci; sat-

- kārya-vādinām hy atitā-dikam api svarūpato 'stī 'ti tat-sambandhaḥ sambhaved iti. vyavahita-viprakṛṣṭeṣu sambandha-hetu-vidhayā labdhā-tiṣaye 'ti viṣeṣaṇam. atīṣayaḥ ca vyāpakatvaṃ vṛtti-pratibandhaka-tamo-nivṛtty-ādiḥ ce 'ti. idaṃ cā 'trā 'vadheyam : "yat sambaddham sad" itī pūrva-
 5 sūtre buddher artha-saṃnikarṣasyāi 'va pratyakṣa-hetutā-lābhāt pratyakṣa-sāmānye bāhyā-rtha-sādhāraṇe buddhy-artha-saṃnikarṣa eva kāraṇam; indriya-saṃnikarṣās tu cākṣuṣā-di-pratyakṣeṣu viṣiṣyāi 'va kāraṇāni. « nanv evam indriya-saṃnikarṣa-yogaja-dharmā-dy-abhāve 'pi buddhyā bāhyā-rtha-pratyakṣā-patītiḥ. » māi 'vam! tamaḥ-pratibandhena tadānīm
 10 buddhi-sattvasya vṛtty-asambhavāt. tac ca tamaḥ kadā-cid arthe-'ndriyayoh saṃnikarṣeṇa kadā-cic ca yogaja-dharmenā 'pasāryate; añjana-saṃyogena nayana-mālīnya-vat. na cāi « 'vam tad-dhetor eva tad astv iti nyāyene 'ndriya-saṃnikarṣā-der eva bāhyā-rtha-pratyakṣa-sāmānye hetutā 'stv » iti vācyam; suṣupty-ādāu tamaso buddhi-vṛtti-pratibandhakatva-
 15 siddheḥ;

"sattvāḥ jāgarāṇāṃ vidyād, rajasā svapnam ādiṣet,
 prasvāpanāṃ tu tamasā; turyāṃ triṣu saṃtatam "

- ity-ādi-smṛtibhyaḥ suṣupty-ādāu vṛtti-pratibandhakā-ntarā-sambhavāc ca; cākṣuṣa-vṛttāv api tamasaḥ pratibandha-darṣaṇāc ca. yat tu ṣuṣka-tārki-
 20 kāḥ suṣuptāu vṛtty-anutpādā-rthaṃ jñāna-sāmānye tvaṇ-mano-yogaṃ kāraṇam kalpayanti, tad asat; tvag-indriyo-tpatteḥ prāḡ api kevala-buddhyā Svayambhuvāḥ sarva-pratyakṣa-ṣraṇāt; tvaṇ-mano-yogā-nutpāde 'pi tamasa eva nimittatāyā vaktavyatvāc ca; kevala-tarkasyā 'pratiṣṭhā-doṣa-grastatvāc ce 'ti dik.

- 25 « nanu tathā 'pī 'ṣvara-pratyakṣe 'vyāptiḥ; tasya nityatvena saṃnikarṣā-janyatvād » iti. tatrā 'ha :

īṣvarā-siddheḥ. 92.

- īṣvare pramāṇā-bhāvān na doṣa ity anuvartate. ayaṃ ce 'ṣvara-prati-
 30 ṣedha eka-decīṇāṃ prāudha-vādenāi 've 'ti prāḡ eva pratipāditam; anyathā hi 'ṣvarā-bhāvād ity evo 'cyeta. īṣvarā-bhyupagame tu saṃnikarṣa-janya-jātiyatvam eva pratyakṣa-lakṣaṇāṃ vivakṣitam, sājātyaṃ ca jñānatva-sākṣād-vyāpya-jātye 'ti bhāvaḥ.

« ṣṛti-smṛtibhyaṃ katham īṣo na sidhyatī? » 'ty ākāṅkṣyāṃ tarka-virodhaṃ lāukikam eva bādhakam āha :

- 35 mukta-baddhayor anyatarā-bhāvān na tat-siddhiḥ. 93.

īṣvaro 'bhimataḥ kim kleṣā-di-mukto vā, tāir baddho vā? anyatarasyā 'py asambhavān ne 'ṣvara-siddhir ity arthaḥ.

ubhayathā 'py a-sat-karatvam. 94.

muktatve sati sraṣṭṛtvā-'dy-akṣamatvaṃ, tat-prayojakā-'bhimāna-rāgā-'dy-abhāvāt; baddhatve 'pi mūḍhatvān na sṛṣṭy-ādi-kṣamatvam ity arthaḥ.

« nanv evam iṣvara-pratipādaka-ṣrutīnām kā gatih? » tatrā 'ha :

muktā-'tmanah praçaṇsā upāsā siddhasya vā. 95.

6

yathā-yogaṃ kācic chrutir muktā-'tmanah kevalā-'tma-sāmānyasya jñeyatā-vidhānāya saṃnidhi-mātrāi-'ṣvareṇa stuti-rūpā prarocanā-'rthā; kācic ca saṃkalpa-pūrvaka-sraṣṭṛtvā-'di-pratipādikā ṣrutih siddhasya Brahma-Viṣṇu-Harū-'der evā 'nitye-'ṣvarasyā 'bhimānā-'di-mato 'pi gāuṇa-nityatvā-'di-mattvān nityatvā-'dy-upāsā-pare 'ty arthaḥ.

10

« nanu tathā 'pi prakṛty-ādy-akhilā-'dhiṣṭhātṛtvam ṣṛīyamāṇaṃ no 'papadyate; loke saṃkalpā-'dinā parinaṃanasyāi 'vā 'dhiṣṭhātṛtvā-vyavahārād » iti. tatrā 'ha :

tat-saṃnidhānād adhiṣṭhātṛtvam, maṇi-vat. 96.

yadi saṃkalpena sraṣṭṛtvam adhiṣṭhātṛtvam ucyate, tadā 'yaṃ doṣaḥ 15 syāt. asmābhis tu puruṣasya saṃnidhānād evā 'dhiṣṭhātṛtvam sraṣṭṛtvā-'di-rūpaṃ iṣyate. maṇi-vat, yathā 'yas-kānta-maṇeḥ sāṃnidhya-mātreṇa ṣālyā-niṣkarsakatvaṃ na saṃkalpā-'dinā, tathāi 'vā 'di-puruṣasya saṃyoga-mātreṇa prakṛter mahat-tattva-rūpeṇa parinaṃanam; idam eva ca svo-'pādhi-sraṣṭṛtvam ity arthaḥ. tathā co 'ktam :

20

“ niricche saṃsthite ratne yathā lohaḥ pravartate,
sattā-mātreṇa devena tathā ce 'yaṃ jagaj-janiḥ.
ata ātmani kartṛtvam akartṛtvam ca saṃsthitam :
niricchatvād akartā 'sau, kartā saṃnidhi-mātrata ” iti.

“ tad āikṣata bahu syām ” ity-ādi-ṣrutis tu kūlam pipatīṣatī 'ti-vad gāuṇī; 25 prakṛter āsanna-bahutara-guṇa-saṃyogāt. athavā buddhi-pūrva-sṛṣṭi-viṣayaṃ etādṛṣa-vākya-jātaṃ, na tv ādi-sarga-param; tasyā 'buddhi-pūrvakātva-smaraṇād iti bhāvah; yathā Kāurmīe :

“ ity eṣa prakṛtaḥ sargaḥ saṃkṣepāt kathito mayā ;
a-buddhi-pūrvakas tv eṣa. brāhmīṃ sṛṣṭiṃ nibodhate ” 'ti.

30

asya ca vākyaṣyā 'di-puruṣa-buddhy-ajanyatvena saṃkoce gāuravam iti.

na kevalaṃ sargā-'dāv eva puruṣasya saṃyoga-mātreṇa sraṣṭṛtvā-'dikam, api tv anyeṣv api saṃkalpā-'di-pūrvakeṣu bhūtā-'diṣv akhileṣu viṣeṣa-kāryeṣv api sarva-puruṣāṇām ity āha :

viṣeṣa-kāryeṣv api jīvānām. 97.

adhiṣṭhātṛtvam saṃnidhānād ity anuṣajyate. antaḥkaraṇo-'palakṣita-syāi 'va jīva-ṣabdā-'rthatvam ṣaṣṭhā-'dhyāye vakṣyati. tathā ca viṣeṣa-kārye visargā-'khye vyaṣṭi-śrṣṭāv api jīvānām antaḥkaraṇa-pratibimbīta-
 5 cetanānām saṃnidhānād eva 'dhiṣṭhātṛtvam, na tu kenā 'pi vyāpāreṇa; kūṣṭha-cin-mātra-rūpatvād ity arthaḥ.

« nanu cet sadā sarva-jña īcvaro nā 'sti, tarhi vedānta-mahā-vākya-'rthasya vivekasyo 'padeṣe 'ndha-paramparā-'cañkayā 'prāmānyam pra-sajyeta. » tatrā 'ha:

10 siddha-rūpa-boddhṛtvād vākya-'rtho-'padeṣaḥ. 98.

Hiraṇyagarbhā-'dīnām siddha-rūpasya yathārthasya boddhṛtvāt tad-vaktṛkā-'yurvedā-'di-prāmānyenā 'vadhṛtāt teṣām vākya-'rtho-'padeṣaḥ pramāṇam iti ṣeṣaḥ.

« nanu puruṣasya cet saṃnidhi-mātreṇa gāuṇam adhiṣṭhātṛtvam, tarhi
 15 mukhyam adhiṣṭhātṛtvam kasye? » 'ty ākāṅkṣāyām āha:

antaḥkaraṇasya tad-ujjvalitatvāl loha-vad adhiṣṭhātṛtvam. 99.

antaḥkaraṇasyā 'nupacaritam adhiṣṭhātṛtvam saṃkalpā-'di-dvārakam pratyetyam. « nanv adhiṣṭhātṛtvam ghaṭā-'di-vad acetanasya na yuktam. »
 tatrā 'ha: loha-vat tad-ujjvalitatvād iti. antaḥkaraṇam hi tapta-loha-vac
 20 cetano-'jjvalitam bhavati. atas tasya cetanāyamānatayā 'dhiṣṭhātṛtvam ghaṭā-'di-vyāvṛttam upapadyata ity arthaḥ. « nanv evam cāitanyenā 'ntaḥkaraṇasyo 'jjvalane citeḥ saṅgitvam agni-vad eva syād » iti cen, na; nityo-'jjvala-cāitanya-saṃyoga-viṣeṣa-mātrasya saṃyoga-viṣeṣa-janya-cāitanya-pratibimbasyāi 'va vā 'ntaḥkaraṇo-'jjvalana-rūpatvāt; na tu cāitanyam
 25 antaḥkaraṇe saṃkrāmati, yena saṅgitā syāt. agner api hi prakāṣā-'dikam na lohe saṃkrāmati; kiṃ tv agni-saṃyoga-viṣeṣa eva lohasyo 'jjvalanam iti. « nanv evam api saṃyogena pariṇāmitvam » iti cen, na; sāmānya-guṇā-'tirikta-dharmo-'tpattāv eva pariṇāma-vyavahārād iti. ayam ca saṃyoga-viṣeṣo 'ntaḥkaraṇasyāi 'va sattvo-'dreka-rūpāt pariṇāmād bhavati 'ti
 30 phala-balāt kalpyate; puruṣasyā 'pariṇāmitvena saṃyoge tan-nimittaka-viṣeṣā-'sambhavād iti. ayam eva ca saṃyoga-viṣeṣo buddhy-ātmanor anyo-'nya-pratibimbane hetuḥ. « nanu pratibimba-hetutayā saṃyoga-viṣeṣā-'vaçyakatve pratibimba-kalpanā vyarthā; pratibimba-kāryasyā 'rtha-jñānā-'deḥ saṃyoga-viṣeṣād eva sambhavād » iti. māi 'vam! buddhau cāitanya-
 35 pratibimbaç cāitanya-darṣanā-'rtham kalpyate, darpame mukha-pratibimbavat; anyathā karma-kartṛ-virodhena svasya sāksāt sva-darṣanā-'nupapatteḥ. ayam eva ca cit-pratibimbo « buddhau cic-chāyā-'pattir » iti, « cāitanyā-'dhyāsa » iti, « cid-āveça » iti co 'cyate. yaç ca cāitanye buddheḥ pratibimbaḥ,

sa cā 'rūdha-viṣayāḥ saha buddher bhānā-rtham iṣyate; arthā-kāratayāi
 'vā 'rtha-grahanaṣya buddheḥ sthale dṛṣṭatvena tām vinā samyoga-viṣeṣa-
 mātrenā 'rtha-bhānasya puruṣe 'py anāucityāt; arthā-kāraṣyāi 'vā 'rtha-
 grahana-ṣabdā-rthatvāc ce 'ti. sa cā 'rthā-kārah puruṣe pariṇāmo na
 sambhavati 'ty arthāt pratibimba-rūpa eva paryavasyatī 'ti dik. sa cā 'yam 5
 anyo-'nya-pratibimbo Yoga-bhāṣye Vyāsa-devāḥ siddhāntitah: "citi-ṣaktir
 aparīṇāmīny apratisaṃkramā ca pariṇāmīny arthe pratisaṃkrānte 'va tad-
 vṛttim anupatati; tasyāc ca prāpta-cāitanyo-'pagraha-rūpāyā buddhi-vṛtter
 anukāri-mātratayā buddhi-vṛtty-aviṣiṣṭā hi jñāna-vṛttir ity ākhyāyata" ity-
 ādinā. Yogavārttike cāi 'tad vistarato 'smābhiḥ pratipāditam. kaṣcit tu 10
 «buddhi-gatayā cic-chāyayā buddher eva sarvā-rtha-jñātvam; icchā-
 'dibhir jñānasya sāmānādhikaranyā-nubhavāt; anyasya jñānenā 'nyasya
 pravṛtty-anāucityāc ce » 'ty āha. tad ātmā-jñāna-mūlakatvād upekṣaṇīyam.
 evaṃ hi buddher eva jñātvam "cid-avasāno bhoga" ity āgāmi-sūtra-dvaya-
 virodhaḥ, puruṣe pramāṇā-bhāvaḥ ca; puruṣa-līṅgasya bhogasya buddhāv 15
 eva svī-kūrāt. na ca «pratibimbā-nyathā-nupapattyā bimba-bhūtaḥ puru-
 ṣaḥ setsyati» 'ti vācyam; anyo-'nyā-ṣrayāt: prthag-bimba-siddhāu buddhi-
 stha-cāitanyasya pratibimbatā-siddhiḥ, pratibimbatā-siddhāu ca tat-prati-
 yogitayā bimba-siddhir iti. asman-mate ca jñātvayā puruṣa-siddhy-ananta-
 ram tasya jñeyatvā-nyathā-nupapattyā pratibimbatā-siddhāu nā 'nyo-'nyā- 20
 'ṣrayaḥ. «atha vṛtti-sākṣitayā bimba-rūpaḥ cetanaḥ siddhyatī » 'ti cet, tarhi
 sākṣiṇa eva pramātvam apy ucitam; ubhaya-jñātvam-kalpane gauravāt;
 vṛtti-jñāna-ghaṭa-jñānayoḥ sāmānādhikaranyā-nubhavāc ca. kim cāi 'vaṃ
 sati buddher eva bhoktvam "bhoktvā-bhāvāt" ity āgāmi-sūtreṇa bhoktvayā
 puruṣa-sādhanaṃ virudhyeta. «atha buddhi-gata-cic-chāyā-rūpeṇa samban- 25
 dhena bimbasyāi 'va jñānaṃ, na tu citāu buddhi-pratibimbaḥ kalpyata »
 ity etāvan-mātre cet tasyā 'ṣayo varṇyeta, tad apy asat; sūryā-deḥ sva-
 pratibimba-rūpa-sambandhena jalā-di-tat-stha-vastu-bhāṣakatvā-darṣanāt,
 kiraṇair eva tad-ubhaya-bhāsanāt; maru-marīcikā-dāu tu svā-dhyasta-jalā-
 'di-bhāṣakatvaṃ dṛṣṭam eve 'ti dṛṣṭā-nusāreṇā 'smābhiḥ citāu buddhi-prati- 30
 bimba eva sarvā-rtha-bhāna-hetutayā sambandhaḥ kalpita iti. yac co 'ktam
 «anyasya jñānenā 'nyasya pravṛtty-anupapattir » iti, tad api na; "akartur
 api phalo-pabhogo 'nnādyā-vad" ity āgāmi-sūtreṇa jñāna-pravṛttyor vāi-
 dhikaranyasya dṛṣṭānteno 'papādayiṣyamāṇatvāt; buddheḥ saṃkalpeṇa
 deha-kriyāyām ivā 'trā 'pi samyoga-viṣeṣā-der eva niyāmakatvād iti. 36

pratyakṣa-pramāṇaṃ lakṣayatvā 'numānaṃ lakṣayati:

pratibandha-dṛṣṭaḥ pratibaddha-jñānam anumānam. 100.

pratibandho vyāptiḥ; vyāpti-darṣanād vyāpaka-jñānaṃ vṛtti-rūpam
 anumānam pramāṇam ity arthaḥ. anumitis tu pāruṣeḥ bodha iti.

ṣabda-pramāṇam lakṣayati :

āpto-'padeṣaḥ ṣabdaḥ. 101.

āptir atra yogyatā; vedasyā 'pāuruṣeyatāyāḥ pañcamā-'dhyāye vakṣya-
mānatvāt. tathā ca yogyaḥ ṣabdas, taj-janyaṁ jñānaṁ ṣadbā-'khyam
6 pramāṇam ity arthaḥ. phalaṁ ca pāuruṣeyaḥ ṣabdo bodha iti.

pramāṇa-pratipādanasya svayam eva phalaṁ āha :

ubhaya-siddhiḥ pramāṇāt; tad-upadeṣaḥ. 102.

ubhayaor ātmā-'nātmanor vivekena siddhiḥ pramāṇād eva bhavati; atas
tasya pramāṇasyo 'padeṣaḥ kṛta ity arthaḥ.

10 tatra yenā 'numāna-viṣeṣeṇa pramāṇena mukhyato 'tra prakṛti-puruṣāu
vivicya sādhanīyāu, tad varṇayati :

sāmānyato dṛṣṭād ubhaya-siddhiḥ. 103.

anumānaṁ tāvat trividham bhavati: pūrva-vat, ṣeṣa-vat, sāmānyato
dṛṣṭam ce 'ti. tatra pratyakṣī-kṛta-jātiya-viśayakam pūrva-vat; yathā
15 dhūmena vahny-anumānam; vahni-jātiyo hi mahānaśā-'dāu pūrvam pra-
tyakṣī-kṛtaḥ. vyatirekā-'numānaṁ ṣeṣa-vat. ṣeṣo 'pūrvo 'rtho 'sya viśa-
yatvenā 'stī 'ti ṣeṣa-vat; aprasiddha-sādhyakam iti yāvat; yathā pṛthivī-
tvene 'tara-bhedā-'numānam; pṛthivī-'tara-bhedo hi prāg asiddhaḥ. sāmā-
nyato dṛṣṭam ca tad-ubhaya-bhinnaṁ anumānam. yatra sāmānyataḥ
20 pratyakṣā-'di-jātiyaṁ ādāya vyāpti-grahāt pakṣa-dharmatā-balena tad-vijā-
tīyo 'pratyakṣā-'dy-arthaḥ sidhyati; yathā rūpā-'di-jñāne kriyātvena kara-
ṇavattvā-'numānam; atra hi pṛthivītvā-'di-jātiyaṁ kuṭhārā-'di-karaṇam
ādāya vyāptiṁ grhītvā tad-vijātiyaṁ atīndriyaṁ jñāna-karaṇam indriyaṁ
sādhyata iti. tatra sāmānyato dṛṣṭād anumānād dvayoḥ prakṛti-puruṣayoḥ
25 siddhir ity arthaḥ.

tatra prakṛteḥ sāmānyato dṛṣṭam anumānaṁ, yathā: mahat tattvaṁ
sukha-duḥkha-moha-dharmaka-dravyo-'pādānakam; kāryatve sati sukha-
duḥkha-moha-dharmakatvāt; suvarṇā-'di-ja-kuṇḍalā-'di-vad ity-ādi.

puruṣe tu yady apy anumānā-'pekṣā nā 'sti, sarva-sammatatvāt, tathā
30 'pi prakṛty-ādi-viveke sāmānyato dṛṣṭam evā 'pekṣyate. tad yathā: pra-
dhānam parārtham; saṁhatya-kāritvāt; grhā-'di-vad iti. atra hi praty-
akṣa-siddham dehā-'dy-arthakatvaṁ grhādiṣu grhītvā tad-vijātiyaḥ puru-
ṣaḥ pradhānā-'di-paratvenā 'numiyate. dehā-'dīnām ca bhoktṛtvam avivek-
ena prāg grhītam ity ubhaya-siddhir iti.

35 « yā pramāṇasya phala-bhūtā pramā-'khyasiddhir uktā, tayā puruṣasya
pariṇāmā-'pattir » ity āṇkāyām tasyāḥ svarūpaṁ āha :

cid-avasāno bhogaḥ. 104.

puruṣa-svarūpe cāitanye paryavasānaṁ yasyāi, 'tādṛṣo bhogaḥ siddhir ity arthaḥ. buddher bhogasya vyāvartanāya cid-avasāna iti, citaḥ pariṇāmitva-sadharmaṭvā-'di-ṣaṅkā-nirāsāyā 'vasāna-padam. citāu bhogasya svarūpe paryavasatatvān na kāuṣasthyā-'di-bānir ity ācayaḥ. tathā hi 6
pramāṇā-'khyā-vṛtty-ārūḍham prakṛti-puruṣā-'dikam prameyaṁ vṛttyā saha puruṣe pratibimbitaṁ sad bhāsate. ato 'rtho-'parakta-vṛtti-pratibimbā-'vacchinnaṁ svarūpa-cāitanyam eva bhānam, puruṣasya bhogaḥ, pramāṇasya ca phalam iti. tataḥ ca pratibimba-rūpeṇā 'rtha-sambandhe dvāratayā vṛttināṁ karaṇatvam iti. tad uktaṁ Viṣṇupurāṇe: 10

“grhītān indriyāir arthān ātmane yaḥ prayacchati,
antaḥkarana-rūpāya tasmāi viṣvā-'tmane nama ” iti.

rājño hi karaṇa-vargah svāmine bhogya-jātaṁ samarpayati 'ti drṣṭam iti. bhoga-ṣabdā-'rthaḥ cā 'bhyavaharaṇam, ātmasāt-karaṇam iti yāvat. sa ca dehā-'di-cetanā-'nteṣu sādharmaṇaḥ; viṣeṣas tv ayam: aparīṇāmitvāt puruṣasya viṣaya-bhogaḥ pratibimbā-'dāna-mātram, anyeṣāṁ tu pariṇāmitvāt puṣṭy-ādir apī 'ti. ayam eva ca pariṇāma-rūpaḥ pāramārthiko bhogaḥ puruṣe pratiśidhyate “buddher bhoga ivā 'tmani” 'ty-ādibhir iti mantav-
yam.

asmin sūtre puruṣasyā 'pi phala-vyāpyatā siddhā; cid-avasānatāyā evo 20
'bhaya-siddhitva-vacanād iti.

« nanu kartur eva loke kriyā-phala-bhogo drṣṭaḥ; yathā saṁcarata eva saṁcāro-'ttha-duḥkha-bhoga iti. tat katham buddhi-kṛta-dharmā-'di-phalasya sukhā-'dy-ātmikāyā artho-'parakta-buddhi-vṛtter bhogaḥ puruṣe gha-
tete » 'ty āṣaṅkāyāṁ āha: 25

akartur api phalo-'pabhogo 'nnādyā-vat. 105.

buddhi-karma-phalasyā 'pi vṛtter upabhogas tad-akartur api puruṣasya yuktaḥ. annādyā-vat, yathā 'nya-kṛtasyā 'nnā-'der upabhogo rājño bhavati, tadvad ity arthaḥ. avivekasya sva-svāmi-bhāvasya vā bhoga-niyāmakatvāt tu nā 'tiprasaṅgaḥ. sukha-duḥkhā-'deḥ karma-phalatvam abhyupetya 30
buddhi-gataṁ karma-phalam puruṣo bhuṅkta iti uktam.

idānīm puruṣa-gata-bhogasyāi 'va karma-phalatvam svīkṛtya buddhi-karmaṇā puruṣa eva phalam utpadyata iti mukhya-siddhāntam āha:

avivekād vā tat-siddheḥ kartuḥ phalā-'vagamaḥ. 106.

athavā kartari phalam eva na bhavati; < sukham bhuñjīye > 'ty-ādi- 35
kāmanābhir bhogasyāi 'va phalatvāt. ato bhokṣ-
niṣṭham eva phalam bhavati. cāstra-vihitam phalam anuṣṭhātari 'ti cāstreṣu kartuḥ phalā-

'vagamas tu tat-siddher akartṛ-niṣṭhāyā bhogā-'khyā-siddheḥ kartṛ-buddhāv
avivekād ity arthaḥ. <yo 'haṁ karomi, sa evā 'haṁ bhūñja> iti hi lāukikā-
'nubhava iti; yā ca <sukham me bhūyād> ity-ādi-kāmanā, sā <putro me
bhūyād> iti-vat phala-sādhana-tvenāi 'vo 'papadyate. bhogas tu nā 'nyasya
6 sādhanam; ataḥ sa eva phalam iti mukhyaḥ siddhāntaḥ. bhogasya puru-
ṣa-svarūpatve 'pi, vāiṣeṣikāṇām mate crotṛa-vat, kāryatā bodhya; sukhā-
'dy-avacchinna-citer eva bhogatvāt. asmiñ ca bhogasya phalatva-pakṣe
duḥkha-bhogā-'bhāva evā 'pavargo bodhyaḥ. athavā bhogyatā-rūpa-svatva-
sambandhena sukha-duḥkhā-'bhāvayor eva phalatvam astu; tena samban-
10 dhena dhanā-'der iva sukhā-'der api puruṣa-niṣṭhatvād iti.

tad evam pramāṇāni pramāṇa-phala-bhūtām prameya-siddhim ca prati-
pādyā prameya-siddher api phalam āha :

no 'bhayaṁ ca tattvā-'khyāne. 107.

pramāṇena prakṛti-puruṣayos tattvā-'khyāne tattva-sūksātkāre saty
15 ubhayam api sukha-duḥkhe na bhavataḥ; "vidvān harṣa-ṣokau jahātī"
'ti cṛuter, nyāyāc ce 'ty arthaḥ.

samkṣepato vivekenā 'numāpitāu prakṛti-puruṣāu. tayor prakṛti-
puruṣayor anumāne 'vāntara-viṣeṣā itaḥ param adhyāya-samāptim yāvad
vicāryāḥ; tatra cā 'dau prakṛty-ādy-anumāneṣv anupalambha-bādhakam
20 apākaroti:

**viṣayo 'viṣayo 'py atidūrā-'der hāno-'pādānābhyām indriya-
sya. 108.**

indriyā-'nupalabhyatā-mātrato ghaṭā-'dy-abhāva-vat pratyakṣeṇa cār-
vākāḥ prakṛty-ādy-abhāvaḥ sādhayitum na śakyate; yato vidyamāno
25 'py artha indriyāṇām kāla-bhedena viṣayo 'viṣayaḥ ca bhavati; atidūrātvā-
'di-doṣād, indriya-ghāte-'ndriya-grahābhyām ce 'ty arthaḥ. sāmāgrī-sam-
avadhāne saty anupalambhasyāi 'vā 'bhāva-pratyakṣa-hetutā. prakṛty-ādy-
upalambhe tu vakṣyamāṇa-pratibandhān na sāmāgrī-samavadhānam iti
bhāvaḥ. atidūrā-'dayaḥ ca doṣū viṣeṣya Kārikayā parigaṇitāḥ :

30 "atidūrāt sāmīpyād indriya-ghātān mano-'navasthānāt
sūksmyād vyavadhānād abhibhavāt samānā-'bhihārāc ce " 'ti.

samānā-'bhihārāḥ sajātiya-samvalanam, yathā māhiṣe gavya-miçraṇān mā-
hiṣatvā-'grahaṇam iti.

<nanv atidūrātvā-'disu madhye prakṛty-ādy-upalambhe kim prati-
35 bandhakam?> iti. tatrā 'ha :

sūksmyāt tad-anupalabdhiḥ. 109.

tayor pūrvoktayor prakṛti-puruṣayor anupalabdhis tu sūksmyād ity
arthaḥ. sūksmatvaṁ ca nā 'nutvaṁ, viçva-vyāpanāt; nā 'pi durūhatvā-

'dikam, durvacatvāt; kim tu pratyakṣa-pramā-pratibandhikā jātiḥ. yoga-ja-dharmasya co 'ttejakatayā prakṛti-puruṣā-'dīnām pratyakṣa-pramā bhavati. jāti-sāṃkaryam ca na doṣā-'vaham.

athavā niravayava-dravyatvam evā 'tra sūkṣmatvam; yoga-ja-dharmaḥ co 'ttejaka eve 'ti.

« nanv abhāvād evā 'nupalabdhi-sambhave kim-artham sāukṣmyam kalpyate? anyathā ca ṣaṣa-ṣṛṅgā-'der api sāukṣmyād anupalabdhiḥ kim na syād? » iti. tatrā 'ha:

kārya-darṣanāt tad-upalabdheḥ. 110.

kāryā-'nyathā-'nupapattyā prakṛty-ādi-siddhāu satyām teṣām sūkṣma-10 tvam kalpyate. anumānāt pūrvam ca sūkṣmatvā-'di-samṣayenā 'bhāvā-'nirṇayād anumānam upapadyata ity arthaḥ.

atra ṣaṅkate:

vādi-vipratipattes tad-asiddhir iti cet, 111.

« nanu kāryam ced utpatteḥ prak siddham syāt, tadā tad-ādharatayā 16 nityā prakṛtiḥ setsyati; kārya-sāhityenāi 'va kāraṇā-'numānasya vakṣya-mānatvāt. vādi-vipratipattes tu sat-kāryasyāi 'vā 'siddhir » iti yadī 'ty arthaḥ.

abhyupetya pariharati:

tathā 'py ekatara-dṛṣṭyāi 'katara-siddher nā 'palāpaḥ. 112. 20

mā 'stu sat kāryam, tathā 'py ekatarasya kāryasya dṛṣṭyā 'nyatarasya kāraṇasya siddher apalāpo nā 'sty eve 'ti nityam kāraṇam siddham eva. tata eva ca pariṇāmināḥ sakācād aparīṇāmitayā puruṣasya vivekena mokṣo-'papattir ity arthaḥ.

anenāi 'vā 'bhyupagama-vādena vāiṣeṣikā-'dy-āstika-ḥuṣtram pravartate. 25 ato na sat-kārya-vādi-ṛuti-smṛti-virodhe 'pi teṣām anṇā-'ntareṣv aprāmā-nyam iti mantavyam.

paramā-'rthataḥ parihāram āha:

trividha-virodhā-'patteḥ ca. 113.

sarvam kāryam trividham sarva-vādi-siddham: atītam anāgataḥ var-30 tamānam iti. tatra yadi kāryam sadā san ne 'śyate, tadā trividhatvā-'nupapattiḥ; atītā-'di-kāle ghaṭā-'dy-abhāvena ghaṭā-'der atītā-'di-dharma-katvā-'nupapatteḥ, sad-asatoḥ sambandhā-'nupapatteḥ; kim ca pratiyogitva-sya pratiyogi-svarūpatve tad-doṣa-tādavasthyāt. abhāva-mātra-svarūpatve paṭā-'dy-abhāvo ghaṭā-'dy-abhāvaḥ syāt; abhāvatvā-'viṣeṣāt; abhāveṣv api 35 svarūpato viṣeṣā-'ṅgikāre cā 'bhāvatvasya paribhāṣā-mātratva-prasaṅgāt. « atha pratiyogy evā 'bhāva-viṣeṣaka » iti cen, na; asataḥ pratiyogināḥ

prāg-abhāvā-diṣu viṣeṣakatvā-sambhavād iti. tasmān nityasyāi 'va kārya-syā 'tītā-nāgata-vartamānā-vasthā-bhedā eva vaktavyāḥ; <ghaṭo 'tīto> <ghaṭo vartamāno> <ghaṭo bhaviṣyann> iti pratyayānām tulya-rūpatāu-cityāt; na tv ekasya bhāva-viśayatvam anyayoḥ cā 'bhāva-viśayatvam iti. 6 te eva 'tītā-nāgatatve avasthe dhvaṃsa-prāgabhāva-vyavahāraṃ janayataḥ; tad-atiriktā-bhāva-dvaye pramāṇā-bhāvād iti dik; adhiḥkāṃ tu Pātañjale draṣṭavyam.

evam atyantā-bhāvā-nyo-nyā-bhāvāv apy adhiḥkāraṇa-svarūpāv eva. na cāi «'vam pratiyogi-sattā-kāle 'py adhiḥkāraṇa-svarūpā-nāpāyād atyantā- 10 'bhāva-pratyaya-prasaṅga» iti vācyaḥ; parāir api pratiyogimati deṣe tad-atyantā-bhāvā-nāṅgikārāt; pratiyogi-sambandhasyā 'tītā-nāgatā-vastha-yor eva sāmāyikā-tyantā-bhāvatva-sambhavāc ca. tasmān nā 'smat-siddhānte 'bhāvo 'tiriktaḥ. kiṃ ca <ghaṭo dhvasto> <ghaṭo bhāvi> <nā 'yam ghaṭo> <ghaṭo 'tra nā 'stī> 'ty-ādi-pratyaya-niyāmakatayā kimcid-vastv- 15 ākāṅkṣāyām tad bhāva-rūpaṃ eva kalpyate lāghavāt; abhāvasyā 'drṣṭasya kalpane gāuravād iti mantavyam.

itaḥ ca sat-kārya-siddhir ity āha:

nā 'sad-utpādo, nṛ-ṣṛṅga-vat. 114.

nara-ṣṛṅga-tulyasyā 'sata utpādo 'pi na sambhavatī 'ty arthaḥ.

20 atra hetum āha:

upādāna-niyamāt. 115.

mṛdy eva ghaṭa utpadyate, tantuṣv eva paṭa ity evaṃ kāryānām upādāna-kāraṇaṃ prati niyamo 'sti. sa na sambhavati; utpatteḥ prāk kāraṇe kāryā-sattāyām hi na ko 'pi viṣeṣo 'sti, yena kaṃcid evā 'santaṃ 25 janayen, nā 'ntaram iti. viṣeṣā-ṅgikāre ca bhāvatvā-patter gatam asattayā. sa eva ca viṣeṣo 'smābhiḥ kāryasyā 'nāgatā-vasthe 'ty ucyata iti. etena, yad vāiṣeṣikāḥ prāg-abhāvaṃ eva kāryo-tpatti-niyāmakam kalpayanti, tad apy apāstam; abhāva-kalpanā-peṣayā bhāva-kalpane lāghavāt; bhāvānām drṣṭatvād anyā-napekṣatvāc ca. kiṃ cā 'bhāveṣu svato viṣeṣe bhāvatvā- 30 'pattiḥ; pratiyogi-rūpa-viṣeṣaḥ ca pratiyogy-asattā-kāle nā 'sti. ato 'bhāvā-nām aviṣiṣṭatayā na kāryo-tpattāu niyāmakatvaṃ yuktam iti.

upādāna-niyame pramāṇam āha:

sarvatra sarvadā sarvā-sambhavāt. 116.

sugamam. upādānā-niyame ca sarvatra sarvadā sarvaṃ sambhaved ity 35 ācāyaḥ.

itaṣ ca nā 'sad-utpāda ity āha :

çaktasya çakya-karaṇāt. 117.

kārya-çakti-mattvam evo 'pādāna-kāraṇatvam ; anyasya durvacatvāt ;
lāghavāc ca. sū çaktiḥ kāryasyā 'nāgatā-'vasthāi 've 'ty ataḥ çaktasya
çakya-kārya-karaṇān nā 'sata utpāda ity arthaḥ. 6

itaṣ ca :

kāraṇa-bhāvāc ca. 118.

utpatteḥ prāg api kāryasya kāraṇā-'bhedaḥ çrūyate ; tasmāc ca sat-
kārya-siddhyā nā 'sad-utpāda ity arthaḥ. kāryasyā 'sattve hi sad-asator
abhedā-'nupapattir iti. 10

utpatteḥ prāk kāryānām kāraṇā-'bhede ca çrutayaḥ : " tad dhe 'dam
tarhy avyākṛtaṁ āsīt," " sad eva, sāumye, 'dam agra āsīt," " tama eve
'dam agra āsīt," " āpa eve 'dam agra āsur " ity-ādyāḥ.

çaṅkate :

na bhāve bhāva-yogaç cet, 119.

16

« nanv evaṁ kāryasya nityatve sati bhāva-rūpe kārye bhāva-yoga
utpatti-yogo na sambhavati ; asataḥ sattva evo 'tpatti-vyavahārād » iti ced
ity arthaḥ.

pariharati :

nā, 'bhivvyakti-nibandhanāu vyavahārā-'vyavahārāu. 120.

20

kāryo-'tpatter vyavahārā-'vyavahārāu kāryā-'bhivvyakti-nimittakāu :
abhivvyaktiṭa utpatti-vyavahāro, 'bhivvyakty-abhāvāc co 'tpatti-vyavahārā-
'bhāvāḥ ; na tv asataḥ sattaye 'ty arthaḥ.

abhivvyaktiç ca na jñānam, kiṁ tu vartamānā-'vasthā. kāraṇa-vyāpāro
'pi kāryasya vartamāna-lakṣaṇa-pariṇāmam eva janayati. sataç ca kāryasya
kāraṇa-vyāpārād abhivvyakti-mātraṁ loke 'pi dṛṣṭam ; yathā çilā-madhyas-
tha-pratimāyā lāṅgika-vyāpāreṇā 'bhivvyakti-mātraṁ, tila-stha-tāllasya ca
niṣpīḍanena dhānya-stha-taṇḍulasya cā 'vaghātene 'ti. tad uktaṁ Vāsi-
ṣṭhe :

" suçuptā-'vasthayaḥ cakra-pādma-rekhāḥ çilo-'dare
yathā sthitāç, citer antas tathe 'yaṁ jagad-āvalī " 'ti.

30

prakṛti-dvāreṇe 'ty arthaḥ.

« nanu bhavatū 'tpatteḥ prāk sato yathā-katham-cid utpattiḥ ; nāças
tv anādi-bhāvasya katham syād ? » ity ākāṅkṣāyām āha :

nāçāḥ kāraṇa-layaḥ. 121.

35

līṁ çleṣaṇa ity Anuçāsanāl layaḥ sūkṣmatayā kāraṇeṣv avibhāgaḥ. sa
evā 'tītā-'khyo nāç ity ucyata ity arthaḥ. anāgatā-'khyas tu layaḥ prāg-

abhāva ity ucyata iti çeṣaḥ. līna-kārya-vyaktes tu punar abhiviyaktir nā
 'sti; pratyabhijñā-'dy-āpattyā Pātañjale nirākṛtatvāt; pareṣām ivā 'smākam
 apy anāgatā-'vasthāyāḥ prāg-abhāvā-'khyāyā abhiviyakti-hetutvāc ce 'ti.
 « nanv atītam apy astī 'ty atra kim pramāṇam? na hy anāgata-sattāyām
 5 iva ṣṛuṭy-ādayo 'tīta-sattāyām api sphuṭam upalabhyanta » iti. māi 'vam!
 « yogi-pratyakṣatvā-'nyathā-'nupapattyā 'nāgatā-'tītayor ubhayaor eva sattva-
 siddheḥ; pratyakṣa-sāmānye viśayasya hetutvāt; anyathā vartamānasyā 'pi
 pratyakṣeṇā 'siddhy-āpatteḥ. tasmād dhiyām āutsargika-prāmāṇyenā 'sati
 bādhaḥ yogi-pratyakṣeṇā 'tītam apy astī 'ti sidhyati. yoginām atītā-
 10 'nāgata-pratyakṣe ca ṣṛuṭi-smṛti-'tīhāsā-'dikam pramāṇam Yogavārttike
 prapañcitam iti dik. tad evam abhiviyakti-layābhyām kāryāṇām utpatti-
 nāṇa-vyavahārāv uktāu.

« nanv abhiviyaktir api pūrvaṁ satī vā 'satī vā? ādye kāraṇa-vyāpārāt
 prāg api kāryasyā 'bhiviyaktyā sva-kārya-janakatvā-'pattiḥ kāraṇa-vyāpāraḥ
 15 ca viphalah; antye cā 'bhiviyaktāv eva sat-kārya-siddhānta-kṣatiḥ; asatyā
 evā 'bhiviyakter abhiviyakty-aṅgikārād » iti. atro 'cyate: kāraṇa-vyāpārāt
 prāk sarva-kāryāṇām sad-asattvā-'bhyupagamenō 'kta-vikalpā-'navakācāt;
 ghaṭa-vat tad-abhiviyakter api vartamānā-'vasthāyā prāg-asattvena tad-
 asattā-nivṛṭty-arthaṁ kāraṇa-vyāpārā-'pekṣanāt; anāgatā-'vasthāyā ca sat-
 20 kārya-siddhāntasyā 'kṣateḥ. « nanv ekadā sad-asattvayor virodha » iti cet,
 prakāra-bhedaśyo 'ktatvāt. « nanv evam api prāg-abhāvā-'naṅgikāreṇa
 prāg-asattvam eva kāryāṇām durvacam » iti. māi 'vam! avasthānām eva
 parasparā-'bhāva-rūpatvād iti.

« nanu sat-kārya-siddhānta-rakṣā-'rtham abhiviyakter apy abhiviyaktir
 25 eṣṭavyā, tathā cā 'navasthe » 'ty āṇākyā 'ha:

pāramparayato 'nveṣaṇā, bijā-'ñkura-vat. 122.

pāramparyataḥ paramparā-rūpeṇāi 'vā 'bhiviyakter anudhāvanam kar-
 tavyam; bijā-'ñkura-vat prāmāṇikatvena cā 'syā adōṣatvād ity arthaḥ.
 bijā-'ñkurābhyām cā 'trā 'yam eva viṣeṣo, yad bijā-'ñkura-sthale kramika-
 30 paramparayā 'navasthā, 'bhiviyaktāu cāi 'ka-kālīna-paramparaye 'ti. prā-
 māṇikatvaṁ tu tulyam eve 'ti. sarva-kāryāṇām svarūpato nityatvam
 avasthābhir vināṣitvaṁ ce 'ti Pātañjala-bhāṣye vadadbhir Vyāsa-devāir apī
 'yam anavasthā prāmāṇikatvena svīkṛte 'ti.

atra ca bijā-'ñkura-dṛṣṭānto loka-dṛṣṭyo 'panyastah; vastutas tu janma-
 35 karmā-'di-vad ity atrāi 'va tātparyam. tena bijā-'ñkura-pravāhasyā 'di-
 sargā-'vadhikatenā 'navasthā-virahe 'pi na kṣatiḥ. ādi-sarge hi vṛkṣam
 vināi 'va bijam utpadyate Hiranyagarbha-saṁkalpena tac-charīrā-'dibhya
 iti ṣṛuṭi-smṛtyoḥ prasiddham

“yathā hi pādapo mūla-skandha-çākhā-di-samyutaḥ
ādi-bijāt prabhavati, bijāny anyāni vāi tata”

iti Viṣṇupurāṇā-di-vākyaṁ iti.

vastutas tv anavasthā 'pi nā 'stī 'ty āha :

utpatti-vad vā 'doṣaḥ. 123.

yathā ghaṭo'tpatter utpattiḥ svarūpam eva vāiçeṣikā-dibhir asad-
utpāda-vādidbhir iṣyate lāghavāt, tathāi 'vā 'smābhir ghaṭā-'bhivyakter apy
abhivyaktiḥ svarūpam evāi 'ṣṭavyā lāghavāt. ata utpattāḥ ivā 'bhivyaktāḥ
api nā 'navasthā-doṣa ity arthaḥ. « athāi 'vam abhivyakter abhivyakty-
anaṅgikāre kāraṇa-vyāpārāt prāk tasyāḥ sattvā-'nupapattyā sat-kārya- 10
vāda-kṣatir » iti cen, na ; asmin pakṣe sata evā 'bhivyaktir ity eva sat-
kārya-siddhānta ity āçayāt. abhivyakteç cā 'bhivyakty-abhāvena tasyāḥ
prāg-asattve 'pi nā 'sat-kārya-vādatvā-'pattiḥ. « nanv evam mahad-ādīnām
eva prāg-asattvam iṣyatām kim abhivyakty-ākhyā-'vasthā-kalpanene ? » 'ti
cen, na ; “ tad dhe 'dam tarhy avyākṛtam āsīd ” ity-ādi-çrutibhir avyaktā- 15
'vasthayā satām eva kāryānām abhivyakty-siddheḥ. « tathā 'py abhivyakteḥ
prāg-abhāvā-'di-svīkāra-'pattir » iti cen, na ; tisrṇām anāgatā-'dy-avasthānām
anyo-'nyasyā 'bhāva-rūpatayo 'ktatvāt ; tādṛçā-'bhāva-nivṛttyāi 'va ca kāra-
ṇa-vyāpāra-sāphalyā-'di-sambhavāt. ayam eva hi sat-kārya-vādinām asat-
kārya-vādidbhiḥ viçeṣo, yat tāir ucyamānau prāgabhāva-dhvaṁsāu sat- 20
kārya-vādidbhiḥ kāryasyā 'nāgatā-'tītā-'vasthe bhāva-rūpe procyete, varta-
mānatā-'khyā cā 'bhivyakty-avasthā ghaṭād vyatirikte 'syate, ghaṭā-'der
avasthā-traya-vattvā-'nubhavād iti. anyat tu sarvaṁ samānam ; ato nā 'sty
asmāsv adhika-çāñikā-'vakāça iti dik.

“kārya-darçanāt tad-upalabdher” iti sūtreṇa kāryeṇa mūla-kāraṇam 25
anumeyam ity uktam. tatra kiyat-paryantaṁ kāryam ity avadhārayitum
sarva-kāryānām sādharmyam āha :

hetumad anityam avyāpi sakriyam anekam āçṛitaṁ liṅgam. 124.

kāraṇā-'numāpakatvāl laya-gamaṇād vā 'tra liṅgaṁ kārya-jātam ; na
tu mahat-tattva-mātram atra vivakṣitam ; hetumattvā-'dīnām akhila-kārya- 30
sādhārayāt.

“hetumad anityam avyāpi sakriyam anekam āçṛitaṁ liṅgam
sāvayavam para-tantraṁ vyaktaṁ, viparītam avyaktam”

iti Kārikāyām apy etad eva vyaktā-'khyam sarvaṁ kāryam eva liṅgam ity
uktam. tathā ca tal liṅgaṁ hetumattvā-'di-dharmakam itī vākya-'rthaḥ. 35
tatra hetumattvaṁ, kāraṇavattvam ; anityatvaṁ vināçitā ; pradhānasya yā
vyāpitā pūrvoktā, tad-vāiparītyam avyāpitvam ; sakriyatvam adhyavasāyā-

'di-rūpa-niyata-kārya-kāritvam. pradhānasya tu sarva-kriyā-sādhāranyena kāraṇatvān na kāryāi-'kadeça-mātra-kāritvam. na ca kriyā karmāi 'va vaktum śakyate; prakṛti-kṣobhāt sṛṣṭi-çraṇena prakṛter api karmavattayā 'tra sakriyatvā-'patter iti. anekatvaṃ sarga-bhedena bhinnatvaṃ, sarga-
 5 dvayā-'sādhāranyam iti yāvat; na punaḥ sajātiyā-'neka-vyaktikatvam; *prakṛtāv ativyāpteh; prakṛter api sattvā-'dy-aneka-rūpatvāt, "sattvā-'dīnām a-tad-dharmatvaṃ, tad-rūpatvād" ity āgāmi-sūtrād iti. āçṛitatvaṃ cā 'vayaveṣv iti.

kārya-kāraṇayor bhedo hetumattvā-'di sidhyatī 'ty atah kāraṇā-'tirik-
 10 ta-kārya-siddhāu pramāṇāny āha :

āñjasyād abhedato vā guṇa-sāmānyā-'des tat-siddhiḥ, pradhāna-vyapadeçād vā. 125.

tat-siddhir, liṅgā-'khyā-kāryasya kāraṇā-'tīrekataḥ siddhiḥ, kva-cid āñjasyāt pratyakṣata evā 'nāyāsenā bhavati; yathā sthāulyā-'dīnā dhar-
 15 meṇa tantv-ādibhyaḥ paṭādīnām. kva-cic ca guṇa-sāmānyā-'der abhedato guṇa-sāmānyā-'dy-ātmakatvena liṅgenā 'numānena bhavati; yathā 'dhy-avasāyā-'di-guṇā-'tmakatva-rūpeṇa kāraṇa-vāidharmyena mahad-ādīnām; yathā ca mahā-prthivītvā-'di-sāmānyā-'tmakatā-rūpeṇa tanmātra-vāidhar-
 20 mmyena prthivy-ādīnām. kva-cit tv ādi-çabda-grhītena karmā-'dy-ātmakatā-
 20 vāidharmyena; yathā sthīrū-'vayavebhyo 'tiriktasya cañcalā-'vayavinaḥ.

tathā pradhāna-vyapadeçāt pradhāna-çruter api kāraṇā-'tirikta-kārya-siddhir bhavati; pradhīyate 'smīn hi kārya-jātam iti pradhānam ucyate. tac ca kārya-kāraṇayor bhedā-'bhedāu vinā na ghaṭate; atyantā-'bhedo vasyā 'dhāratvā-'sambhavād ity arthaḥ.

25 kāryāṇām sādharṃya-rūpaṃ lakṣaṇaṃ kāraṇā-'tirikta-kāryeṣu pramā-
 ṇaṃ ca sūtrābhyāṃ darçitam. idānīm kārya-sadharṃmakatayā kāraṇā-'numānāya kārya-kāraṇayor api sādharṃyam pradarçayati :

triṇaṇā-'cetanatvā-'di dvayoḥ. 126.

dvayoḥ kārya-kāraṇayor eva triṇaṇatvā-'di-sādharṃyam ity arthaḥ.
 30 ādi-çabda-grāhyāç ca Kārikāyām uktāḥ :

"triṇaṇam aviveki viçayaḥ sāmānyam acetanaṃ prasava-dharmi vyaktaṃ, tathā pradhānam, tad-viparītaḥ tathā ca pumān" iti.

trayaḥ sattvā-'di-dravya-rūpā guṇā atra santī 'ti triṇaṇam. tatra mahad-
 ādiṣu kāraṇa-rūpeṇa sattvā-'dīnām avasthānaṃ, guṇa-traya-samūha-rūpeṇa
 35 tu pradhāne sattvā-'dīnām avasthānaṃ vane vṛkṣavad evā 'vagantavyam. athavā sattvā-'di-çabdena sukha-duḥkha-mohānām api vacanāt kārya-kāra-
 ṇayos triṇaṇatvaṃ samañjasam iti. aviveki-viçayo 'jñāir eva drçyam, bhogyam iti yāvat; aviveki ca viçayaç ce 'ti tac-chede tv avivekitvaṃ

sambhūya-kāritvaṁ, viṣayatvaṁ tu bhogyatvaṁ eva. sāmānyam sarva-puruṣa-sādhāraṇam, puruṣa-bhede 'py abhinnaṁ iti yāvat; prasava-dharmi paripāmi; vyaktam-kāryam; pradhānam kāraṇam ity arthaḥ.

kārya-kāraṇayor anyo-'nya-vāidharmyam api Kārikayā darśitam :

“hetumad anityam avyāpi sakriyam anekam ācītam liṅgam
sāvayavam para-tantram vyaktam, viparītam avyaktam ” iti. 5

atrāi 'katvaṁ sarga-bhede 'py abhinnaṁ. ataḥ prakṛter aneka-vyakti-katve 'pi nāi 'katva-kṣatīḥ.

“mahāntam ca samāvṛtya pradhānam samavasthitam;
anantasya na tasyā 'ntaḥ saṁkhyānam cā 'pi vidyata ” 10

iti Viṣṇupurāṇenā 'saṁkhyeyatā-vacanāt tu pradhānasya vyakti-bahutva-siddhir iti.

pradhānā-'khyānām jagat-kāraṇa-guṇānām anyo-'nya-vivekāya teṣāṁ avāntaram api vāidharmyam siddhāntayati; vividha-jagat-kāraṇatvo-'papattaye ca; na hy eka-rūpāt kāraṇād vicitra-kāryāni sambhavanti 'ti: 16

prīty-aprīti-viśāḍā-'dyāir guṇānām anyo-'nyam vāidharmyam.
127.

guṇānām sattvā-'di-dravya-trayūṇām anyo-'nyam sukha-duḥkhā-'dyāir vāidharmyam, kāryeṣu tad-darśanād ity arthaḥ. sukhā-'dikam ca ghaṭā-'der api rūpā-'di-vad eva dharmo, 'ntaḥkarāṇo-'pādānatvād anyā-kāryānām 20
ity uktam. atrā 'di-ṣabda-grāhyāḥ Pañcaçikḥā-'cāryāir uktā, yathā: sat-tvaṁ nāma prasāda-lāghavā-'bhiṣvaṅga-prīti-titikṣā-santoṣā-'di-rūpā-'nanta-bhedam, samāsataḥ sukhā-'tmakam; evaṁ rajo 'pi çokā-'di-nānā-bhedam, samāsato duḥkhā-'tmakam; evaṁ tamo 'pi nidrā-'di-nānā-bhedam, samāsato mohā-'tmakam iti. 25

atra prīty-ūḍinām guṇa-dharmatva-vacanād āgāmi-sūtre ca laghutvā-'der vakṣyamānatvāt sattvā-'dīnām dravyatvaṁ siddham. sukhā-'dy-ātma-katā tu guṇānām, manasaḥ saṁkalpā-'tmakatā-vad, dharma-dharmy-abhedād evo 'papadyate; na tu vaiçesiko-'ktāḥ sukhā-'daya eva sattvā-'di-guṇā iti. 30
sattvā-'di-trayam api pratyekam vyakti-bhedād anantam; anyathā hi vibhu-mātratve guṇa-vimarda-vāicitryāt kārya-vāicitryam iti siddhānto no 'papadyate, vimarde 'vāntara-bhedā-'sambhavāt.

guṇānām sattvā-'dīnām ekāika-vyakti-mātratve vṛddhi-brāsā-'dikam no 'papadyeta; tathā paricchinnaṁ ca tat-samūha-rūpasya pradhānasya paricchinnaṁ-'pattiyā çruti-smṛti-siddham ekadā 'saṁkhya-brahmaṇḍā-'di- 35
kam no 'papadyeta. ato 'saṁkhyatve guṇānām tritva-saṁkhyo-'papāda-nāya vivekā-'dy-arthaṁ ca teṣāṁ sādharmya-vāidharmye pratipādayati :

laghv-ādi-dharmāṃś sādharmyaṃ vāidharmyaṃ ca guṇānām.
128.

ayam arthaḥ: laghv-ādi 'ti bhāva-pradhāno nirdeśaḥ. laghutvā-'di-dharमेṇa sarvāsām sattva-vyaktīnām sādharmyaṃ vāidharmyaṃ ca rajas-
5 tamobhyām. tathā ca pṛthivī-vyaktīnām pṛthivītvene 'va sattva-vyaktīnām
ekajātiyatayāi 'katā, sajātiyo-'paṣṭambhā-'dinā vṛddhi-hrāsā-'dikāṃ ca yuk-
tam ity āçayaḥ. evaṃ cañcalatvā-'di-dharमेṇa sarvāsām rajo-vyaktīnām
sādharmyaṃ sattva-tamobhyām ca vāidharmyam. çeṣam pūrva-vat. evaṃ
gurutvā-'di-dharमेṇa sarvāsām tamo-vyaktīnām sādharmyaṃ sattva-rajo-
10 bhyām vāidharmyam. çeṣam pūrva-vad iti. vāidharmyasya prāg evo
'ktatayā 'tra punar-vāidharmya-kathanam sampātā-'yātam. — atra 'vāi-
dharmyaṃ ve 'ti pāṭhaḥ prāmāṇika eve 'ti.

atra sūtre sattvā-'dinām kāraṇa-dravyāṇām pratyekam aneka-vyakti-
katvaṃ siddham, anyathā laghutvā-'dinām sādharmyatvā-'nupapatteḥ,
15 samānānām dharmasyāi 'va sādharmyatvāt. na ca «kārya-sattvā-'dinām
anekatayā laghutvā-'dikāṃ sādharmyaṃ syād » iti vācyam; triguṇā-'tma-
katvena ghaṭā-'dinām api kārya-sattvā-'di-rūpatayā laghutvā-'dinām sattvā-
'di-sādharmyatvā-'nupapatteḥ. tasmāt kāraṇa-guṇānām evā 'tra sādhar-
myā-'dikāṃ ucyata iti. sattvā-'dinām laghutvā-'dikāṃ co 'ktaṃ Kārikayā:

20 “sattvaṃ laghu prakāçakam iṣṭam, upaṣṭambhakaṃ calaṃ ca rajaḥ,
guru varaṇakam eva tamaḥ; pradīpa-vac cā 'rthato vṛttir ” iti.

arthataḥ puruṣārtha-nimittāt.

« nanv evaṃ mūla-kāraṇasya paricchinnā-'sāṃkhya-vyaktikātve vāiçe-
ṣika-matād atra ko viçeṣa? » iti cet, kāraṇa-dravyasya çabda-sparçā-'di-rāhit-
25 yam eva,

“çabda-sparça-vihīnaṃ tad rūpā-'dibhir asaṃyutam,
triguṇaṃ taj jagad-yonir an-ādi-prabhavā-'pyayam ”

iti Viṣṇupurāṇā-'dibhyaḥ. etac ca Pātañjale 'smābhiḥ prapañcitam.

« nanu mahad-ādinām svarūpataḥ siddhāv api teṣām pratyakṣeṇo '
30 'tpatty-adarçanāt kāryatve nā 'sti pramāṇam, yena teṣām hetumattvaṃ sād-
dharmyaṃ syāt. » tatrā 'ha:

ubhayā-'nyatvāt kāryatvam mahad-āder, ghaṭā-'di-vat. 129.

mahad-ādi-pañca-bhūtā-'ntam vivādā-'spadaṃ tāvan na puruṣo, bhogya-
tvāt; nā 'pi prakṛtir, mokṣā-'nyathā-'nupapattvā vināçitvāt. ataḥ prakṛti-
35 puruṣa-bhinnam tad-bhinnatvāc ca kāryam ghaṭā-'di-vad ity arthaḥ.

« nanu vikāra-çakti-dāhā-'dināi 'va mokṣā-'dy-upapatter vināçitvam
api teṣām asiddham » ity āçāṅkāyām kāryatve hetv-antarāṇy āha:

parimāṇāt. 130.

paricchinnavād dāiçikā-'bhāva-pratīyogitā-'vacchedaka-jātimattvād ity arthaḥ. tena guṇa-vyaktīnām kīyatīnām paricchinnavatve 'pi na tatra vy-
abhicāraḥ.

kim ca :

5

samanvayāt. 131.

upavāsā-'dinā kṣīṇam hi buddhy-ādi-tattvam annā-'dibhiḥ samanva-
yena samanugatena punar upacīyate. ataḥ samanvayāt kāryatvam un-
nīyata ity arthaḥ. nityasya hi niravayavatayā 'vayavā-'nupraveça-rūpaḥ
samanvayo na ghaṭata iti. samanvaye ca çrutīḥ pramāṇam manaḥ pra- 10
kṛtya: "evam te, sāmūya, ṣoḍaçaṇām kalānām ekā kalā 'tiçīṣṭā 'bhūt; sā
'nmeno 'pasamāhitā prājavālid" iti, Yoga-sūtram ca: "jāty-antara-parīṇāmaḥ
prakṛty-āpūrād" iti.

kim ca :

çaktitaç ce 'ti. 132.

16

karaṇataç ce 'ty arthaḥ. puruṣasya yat karaṇam, tat kāryam, cakṣur-
ādi-vad iti bhāvah. puruṣe sākṣād viṣayā-'rpakatvam prakṛter nā 'sti 'ti
prakṛtir na karaṇam iti. ato mahat-tattvasya karaṇatayā kāryatve siddhe
sutarām anyeṣām api kāryatvam. — iti-çabdaç ca hetu-varga-samāpti-sūcanā-
'rthaḥ. 20

yadi ca mahad-ādi-madhye kiñcid akāryam svikriyate, tadā 'pi tad
eva prakṛtiḥ puruṣo ve 'ti siddham naḥ samīhitam. prakṛti-puruṣāu pra-
sādhya parīṇāmitvā-'parīṇāmitvābhyām vivektavyāv ity atrāi 'vā 'smākam
tātparyād ity āha :

tad-dhāne prakṛtiḥ puruṣo vā. 133.

26

tad-dhāne kāryatva-dhāne yadi parīṇāmī, tadā prakṛtiḥ; yadi vā 'pari-
ṇāmī bhoktā, tadā puruṣa ity arthaḥ.

« nanu nityam apy ubhaya-bhinnaḥ syāt? » tatrā 'ha :

tayor anyatve tucchatvam. 134.

akāryasya prakṛti-puruṣa-bhinnatve tucchatvam çaça-çṛṅgā-'di-vat, pra- 30
māṇā-'bhāvāt; akāryam hi karaṇatayā vā bhokṛtayā vā sidhyati, nā
'nyathe 'ty arthaḥ.

tad evam mahad-ādiṣu kāryatvam prasādhya sāmpratam tāiḥ prakṛty-
anumāne 'nuktaḥ viçeṣam āha :

kāryāt karaṇā-'numānam, tat-sāhityāt. 135.

36

kāryān mahat-tattvā-'der liṅgāt sāmānyato dṛṣṭam karaṇā-'numānam
yad uktaḥ, tat tāṣṭhasthya-nivṛttaye tat-sāhityāt kārya-sāhityenāi 'va kartav-

yam, “sad eva, sāumye, ‘dam agra āsīt,” “tama eve ‘dam agra āsīd” ity-
ādi-ṣrutya-anusārāt. tad yathā: mahad-ādikam svo-‘pahita-triguṇā-‘tmaka-
vastū-‘pādānakam; kāryatvāt; ṣilā-madhya-stha-pratimā-vat tāilā-‘di-vac ce
‘ty arthaḥ. atrā ‘nukūla-tarkaḥ prāg eva darṣitaḥ.

5 tasyāḥ prakṛteḥ kāryād vāidharmyam vivekā-‘rtham āha :

avyaktam triguṇāl liṅgāt. 136.

abhivyaktāt triguṇān mahat-tattvād api mūla-kāraṇam avyaktam sūk-
ṣmam; mahat-tattvasya hi sukhā-‘dir guṇaḥ sāksāt kriyate, prakṛteḥ ca
guṇo ‘pi na sāksāt kriyate iti pradhānam paramā-‘vyaktam, mahat-tattvam
10 tu tad-apekṣayā vyaktam ity arthaḥ.

« nanu parama-sūkṣmam cet, tarhi tasyā ‘palāpa evo ‘cita? » ity ākāṅ-
kṣāyām pūrvoktam smārayati :

tat-kāryatas tat-siddher nā ‘palāpaḥ. 137.

sugamam.

15 prakṛty-anumāna-gatā viṣeṣā vistarato vicāritāḥ; itaḥ param adhyāya-
samāpti-paryantam puruṣā-‘numāna-gatā viṣeṣā vicāryāḥ. tatra kamcanā
‘dāu viṣeṣam āha :

sāmānyena vivādā-‘bhāvād dharma-van na sādhanam. 138.

yatra vastuni sāmānyato vivādo nā ‘sti, na tasya svarūpataḥ sādhanam
20 apekṣyate, dharmasye ‘ve ‘ty arthaḥ. ayam bhāvaḥ: yathā prakṛteḥ sū-
mānyenā ‘pi sādhanam apekṣitam, dharmīny api vivādāt, nāi ‘vam puru-
ṣasya sādhanam apekṣitam; cetanā-‘palāpe jagad-āndhya-prasaṅgato bhok-
tary aham-padārthe sāmānyato bāuddhānām apy avivādāt. dharma iva,
dharmo hi sāmānyato bāuddhāir api svīkriyate tapta-ṣilā-‘rohaṇā-‘diṣu
25 dharmatvā-‘bhyupagamāt. ataḥ puruṣe viveka-nityatvā-‘di-sādhana-mātram
anumānam kāryam iti.

“sāmhata-parārthatvāt puruṣasye” ‘ty-ukta-sūtreṇā ‘pi vivekā-‘numā-
nam evā ‘bhīpretam, na tu tatra puruṣasya sarvathāi ‘vā ‘pratyakṣatvam
abhīpretam iti. tatra cā ‘dāu viveka-pratijñā-sūtram :

30 **ṣarīrā-‘di-vyatiriktaḥ pumān. 139.**

ṣarīrā-‘di-prakṛty-antaṁ yac catur-viṅṣati-tattvā-‘tmakam vastu, tato
‘tiriktaḥ pumān bhokte ‘ty arthaḥ. bhokṛtvam ca draṣṭṛtvam iti.

atra hetūn āha sūtrāiḥ :

sāmhata-parārthatvāt. 140.

35 yataḥ sarvaṁ sāmhataṁ prakṛty-ādikam parārtham bhavati, ṣayyā-‘di-
vat. ato ‘sāmhataḥ sāmhata-dehā-‘dibhyaḥ paraḥ puruṣaḥ sidhyatī ‘ty

arthah. ayam ca hetuḥ “sāṃhata-parārthatvāt puruṣasye” ’ty atra vyākhyātaḥ. uktasyā ’pi hetoḥ punar-upanyāso hetu-varga-saṃkalanā-rthaḥ.

kim ca :

triṇaḍā-di-viparyayāt. 141.

sukha-duḥkha-mohā-tmakatvā-di-vāiparītyād ity arthaḥ. ṣarīrā-dīnām⁵ hi yaḥ sukhā-dy-ātmakatvaṃ dharmāḥ, sa sukhā-di-bhoktari na sambhāvati; svayaṃ sukhā-di-grahāṇe karma-kartṭvirodhāt; dharmi-puraskāreṇāi ’va sukhā-dy-anubhavād iti. « nanu buddhi-vṛtti-pratibimbataṃ svasukhā-dikam puruṣeṇa gṛhyatām, sva-vad » iti cen, na; evaṃ sati buddher eva sukhā-di-kalpanāu-cityāt puruṣa-gata-sukhā-der buddhau pratibimba-¹⁰ kalpane gāuravāt. « akam sukhī duḥkhī mūdha » ity-ādi-pratyayās tu na puruṣe sukhā-di-sādhakāḥ; tat-svāmitvenā ’py upapatteḥ; buddheḥ sukhā-di-mattvenā ’py upapatteḥ ca. lāukikyām hy aham-buddhāv avaṣyam buddhir api viśayaḥ; mithyājnāna-vāsanā-di-rūpa-doṣā-nuvṛtteḥ; tat-pratibimba-kalpanāyām ca gāuravād iti.

16

ādi-ṣabdena cā ’tra “triṇaḍam aviveki viśaya” iti Kāriko-ktā-vivekitvā-dayo grāhyāḥ; tathā rūpā-dayaḥ ṣarīrā-di-dharmā grāhyāḥ.

kim ca :

adhiṣṭhānāc ce ’ti. 142.

bhoktur adhiṣṭhātṛtvāc cā ’dhiṣṭheyebyaḥ prakṛty-antebhyo ’tiriktate²⁰ ’ty arthaḥ. adhiṣṭhānāṃ hi bhoktuḥ saṃyogaḥ; sa ca prakṛty-ādīnām bhoga-hetu-pariṇāmeṣu kāraṇam, “bhoktur adhiṣṭhānād bhogā-yatana-nirmāṇam” iti vakṣyamāṇa-sūtrāt. saṃyogaḥ ca bhede saty eva bhavati ’ti bhāvāḥ. — iti-ṣabdo hetu-samāptāu.

uktā-numāne ’nukūla-tarkam pradarṣayati sūtrābhyām :

25

bhoktṛ-bhāvāt. 143.

yadi hi ṣarīrā-di-svarūpa eva bhoktā syāt, tadā bhoktṛtvam eva vyāhanyeta; karma-kartṭvirodhāt; ’svasya sāksāt sva-bhoktṛtvā-nupapatter ity arthaḥ. anupapattiḥ ca pūrvam eva vyākhyātā. atra sūtre puruṣasya bhogaḥ svikṛta iti smṛtavyam; aparīṇāminaḥ ca puruṣasya³⁰ bhogaḥ “cid-avasāno bhoga” ity atra vyākhyātaḥ.

kim ca :

kāivalyā-rtham pravṛtteḥ ca. 144.

ṣarīrā-dikam eva ced bhoktṛ syāt, tadā bhoktuḥ kāivalyā-rtham duḥkhā-tyanto-chedā-rtham kasyā-pi pravṛttir no ’papadyeta; ṣarīrā-³⁵ dīnām vinācivitāt; prakṛteḥ ca dharmi-grāhaka-mānena duḥkha-svābhāvya-

siddhyā kāivalyā-'sambhavāt; na hi svabhāvasyā 'tyanto-'chedo ghaṭata ity arthaḥ.

atra <kāivalyā-'rtham prakṛter> iti sūtra-pāṭhaḥ prāmādikatvād upek-
ṣanīyah;

6 "saṃghāta-parārthatvāt triguṇā-'di-viparyayād adhiṣṭhānāt
puruṣo 'sti bhoktr-bhāvāt kāivalyā-'rtham pravṛtteḥ ce"

'ti Kārikātaḥ <kāivalyā-'rtham pravṛtteḥ ce> 'ti pāṭhāt; arthā-'saṃgateḥ
ce 'ti.

catur-viṇṣati-tattvā-'tiriktatayaḥ puruṣaḥ sādhitāḥ; idānīm puruṣa-gato
10 viṣeṣo viveka-sphuṭi-karaṇāyā 'numīyate:

jaḍa-prakāṣā-'yogāt prakāṣaḥ. 145.

vāiṣeṣikā āhuḥ: «prāg aprakāṣa-rūpasya jaḍasyā 'tmano manaḥ-
saṃyogāḥ jñānā-'khyāḥ prakāṣo jāyata» iti. tan na; loke jaḍasyā 'prakā-
ṣasya loṣṭā-'deḥ prakāṣo-'tpatty-adarṣanena tad-ayogāt. ataḥ sūryā-'di-vat
15 prakāṣa-svarūpa eva puruṣa ity arthaḥ. tathā ca smṛtiḥ:

"yathā prakāṣa-tamasoḥ sambandho no 'papadyate,
tadvad āikyam na sambaddham prapañca-paramātmāno" iti.

"yathā dīpaḥ prakāṣā-'tmā, hrasvo vā yadi vā mahān,
jñānā-'tmānaṁ tathā vidyāt puruṣaṁ sarva-jantuṣv" iti ca.

20 prakāṣatvam ca tejaḥ-sattva-cāitanyeṣv anugataṁ akhaṇḍo-'pādhir anugata-
vyavahārād iti.

«nanu prakāṣa-svarūpatve 'pi tejo-vad dharma-dharmi-bhāvo 'sti na
vā?» tatrā 'ha:

nirguṇatvān na cid-dharmā. 146.

25 sugamam. puruṣasya prakāṣa-rūpatve siddhe tat-sambandha-mātreṇā
'nya-vyavahāro-'papattāu prakāṣā-'tmaka-dharma-kalpanā-gāuravam ity api
bodhyam. tejasaḥ ca prakāṣā-'khyā-rūpa-viṣeṣā-'grahe 'pi sparṣa-puraskā-
reṇa grahāt prakāṣa-tejasor bhedaḥ sidhyati; ātmanas tu jñānā-'khyā-pra-
kāṣā-'graha-kāle graham nā 'stī 'ty ato lāghavād dharma-dharmi-bhāva-
30 guṇyam prakāṣa-rūpam evā 'tma-dravyam kalpyate. tasya ca na guṇatvam;
saṃyogā-'di-mattvāt; anācṛitatvāc ce 'ti. tathā ca smaryate:

"jñānaṁ nāi 'vā 'tma-ko dharmo, na guṇo vā katham-cana;
jñāna-svarūpa evā 'tmā nityaḥ pūrṇaḥ sadā cīva" iti.

«nanu nirguṇatva eva kā yuktir?» iti ced, ucyate: puruṣasye 'cchā-
35 'dyās tāvan nityā na sambhavanti, janyatā-pratyakṣāt. janya-guṇā-'ṅgikāre
pariṇāmitvā-'pattih. tathā co 'bhayor eva prakṛti-puruṣayoḥ pariṇāma-
hetutva-kalpane gāuravam; āndhya-pariṇāmena kadā-cid ajñatvasyā 'pattyā

jñāne-'cchā-'di-gocara-samcayā-'pattiḥ ca. tathā jaḍa-prakāṣā-'yogasyo 'kta-
tvād api na nityasyā 'nitya-jñāna-sambhava iti. icchā-'dikam anvaya-vy-
atirekābhyām manasy eva lāghavāt sidhyati; manaḥ-samyogasyā 'tmanaḥ
co 'bhayos tad-dhetutve gāuravāt. guṇa-ṣabdaḥ ca viśeṣa-guṇa-vācī 'ty
uktam eva. ata ātmā nirguṇaḥ. 5

api ca ye tārnikā ātmanaḥ kartṛtvam icchanti, teṣāṃ mokṣā-'nupapat-
tiḥ; <aham karte> 'ti buddher eva Gītā-'diṣv adṛṣto-'tpatti-hetutayo 'ktatvāt;
tasyāḥ ca tan-mate mithyā-jñānatvā-'bhāvena tattva-jñāna-nivartyatvā-'sam-
bhavāt. ataḥ ṣrutya-ukta-mokṣā-'nupapattiyā 'tmano 'kartṛtvam asmābhir
iṣyate. akartṛtvac cā 'drṣṭa-sukhā-'dy-abhāvaḥ. tataḥ ca manasaḥ kṛty- 10
ādi-hetutve kalpanīye lāghavād antar-dṛṣya-guṇatvā-'vacchedenāi 'tat
kalpyate. ata ātmā nirguṇa iti.

yathoktasya ca parama-sūkṣmasyā 'tmanaḥ svarūpaṃ Vāsiṣṭhe karā-
'malaka-vat proktaṃ vivicya pratipāditam, yathā :

“asambhavati sarvatra dig-bhūmy-ākāṣa-rūpiṇi
prakāṣye yādṛṣaṃ rūpaṃ prakāṣasyā 'malam bhavet,
tri-jagat tvam ahaṃ ce 'ti dṛṣye 'sattām upāgate
draṣṭuḥ syāt kevalī-bhāvas tādṛṣo vimalā-'tmana ” iti.

16

« nanv <aham jānāmi> 'ti dharma-dharmi-bhāva-'nubhavāt puruṣasya
cid-dharmakatvaṃ sidhyati; gāuravasya prāmāṇikatvenā 'doṣatvād » iti. 20
tatrū 'ha :

ṣrutya siddhasya nā 'palāpas, tat-pratyakṣa-bādhāt. 147.

bhaved evaṃ, yadi kevala-tarkeṇā 'smābhir nirguṇatvā-'cid-dharmatvā-
'dikam prasādhyate; kim tu ṣrutya 'pi. ataḥ ṣrutya siddhasya nirguṇa-
tvā-'der nā 'palāpaḥ sambhavati; tat-pratyakṣasya guṇā-'di-pratyakṣasya 25
ṣrutya 'va bādhāt; <aham gāura> ity-ādi-pratyakṣa-vad ity arthaḥ.
anyāthā hi <gāuro 'ham> iti pratyakṣa-baleṇa dehā-'tiriktā-'tma-sādhikā
api yuktayo bādhitāḥ syur iti jitaṃ nāstikāiḥ.

nirguṇatve ca ṣrutayaḥ “sākṣī cetā kevalo nirguṇaḥ ce” 'ty-ādyāḥ;
cin-mātratve tu ṣrutayo “kartā cāitanyam cin-mātraṃ sac, cid-eka-raso 30
hy ayam ātme” 'ty-ādyā iti. sarvajñatvā-'di-ṣrutayas tu <rāhoḥ gīra> iti-
val lāukika-vikalpā-'nuvāda-mātrāḥ; vidhi-niṣedha-ṣruti-madhye niṣedha-
gruter eva balavattvāt; “athā 'ta ādeḥ: ne 'ti ne 'ti; na hy etasmād
iti ne 'ty anyat param asti” 'ti gruteḥ. kim cā 'jñānām <aham jānāmi> 'ti
pratyaye pramāṭva-kalpanāyām eva gāuravam; anādy-avidyā-doṣasyā 35
'nuvartamānatayā bhramatvasyāi 'vāu 'tsargikatvāt. ato bhrama-ṣatā-
'ntaḥpātictvenā 'prāmāṇya-ṣaṅkā-'skanditatvāc cāi 'tat-pratyakṣa-bādhane
lāghava-tarkā-'dy-anugṛhītam anumānam api samartham iti. « nanv ātmano
nitya-jñāna-svarūpatve kīdrṣaṃ lāghavam » iti ced, ucyate: nāiyāyikā-

'dibhir antaḥkaraṇaṃ vyavasāyā-'nuvyavasāyāu tad-āçrayaç ce 'ti catvāraḥ padārthāḥ kalpyante; asmābhis tv antaḥkaraṇaṃ, vyavasāya-sthānīyā ca tad-vṛttir, anantā-'nuvyavasāya-sthānīyaç ca nityāi-'ka-jñāna-rūpa ātme 'ti trayah padārthāḥ kalpyanta iti.

- 6 « nanu yadi prakāça-rūpa evā 'tmā, tadā suṣupty-ādy-avasthā-bhedaś tasya no 'papadyate; sadā prakāça-'napāyād » iti. tatrā 'ha:

suṣupty-ādya-sākṣitvam. 148.

suṣupty-ādyaśyā 'vasthā-trayasya buddhi-niṣṭhasya sākṣitvam eva pumsī 'ty arthaḥ. tad uktam:

- 10 “ jāgrat svapnaḥ suṣuptaḥ ca guṇato buddhi-vṛttayaḥ;
tāsām vilakṣaṇo jīvaḥ sākṣitvena vyavasthita ” iti.

tāsām buddhi-vṛttīnām sākṣitvena tad-vilakṣaṇo jāgrad-ādy-avasthā-rahito nirṇīta ity arthaḥ.

- tatra jāgran nāmā 'vasthe 'ndriya-dvārā buddher viṣayā-'kūraḥ pari-
15 nāmaḥ; svapnā-'vasthā ca saṃskāra-mātra-janyas tādṛçaḥ pariṇāmāḥ;
suṣupty-avasthā ca dvidivdhā 'rdha-samagra-laya-bhedena. tatrā 'rdha-laye
viṣayā-'kāra vṛttir na bhavati, kiṃ tu sva-gata-sukha-duḥkha-mohā-'kārai
'va buddhi-vṛttir bhavati; anyatho 'tthitasya < sukham aham asvāpsam > ity-
ādi-rūpa-suṣupti-kālīna-sukhā-'di-smaraṇā-'nupapatteḥ. tad uktam Vyāsa-
20 sūtreṇa: “ mugdhe 'rdha-sampattiḥ pariçeṣād ” iti. samagra-laye tu bud-
dher vṛtti-sāmānyā-'bhāvo maraṇā-'dāv iva bhavati; anyathā “ samādhi-
suṣupti-mokṣeṣu brahma-rūpate ” 'ty āgāmi-sūtrā-'nupapatter iti. sā ca
samagra-suṣuptir vṛtty-abhāva-rūpe 'ti puruṣas tat-sākṣi na bhavati; puru-
ṣasya vṛtti-mātra-sākṣitvāt; anyathā saṃskārā-'der api buddhi-dharmasya
25 sākṣi-bhāsyatā-'patteḥ. suṣupty-ādi-sākṣitvam tu tādṛça-buddhi-vṛttīnām
eva-pratibimbītanām prakāçaṇam iti vakṣyāmaḥ. ato jñānā-'rtham puru-
ṣasya na pariṇāmā-'pekṣe 'ti. « syād etat. suṣupte yadi sukha-duḥkhā-'di-
gocarā buddhi-vṛttir iṣyate, tarhi jāgrad-ādāv apy akhila-vṛttīnām vṛtti-
grāhyatva-svikāra eva yukta iti vyarthā tat-sākṣi-puruṣa-kalpanā sva-
30 gocara-vṛttitvenāi 'va sva-vyavahāra-hetutāyāḥ sāmānyataḥ suvacatvād »
iti. māi 'vam! niyamena vṛtti-gocara-vṛtti-kalpane 'navasthā-'pattir
gāuravaṃ ca syāt. kiṃ cā < 'ham sukhī > 'ty-ādi-vṛttiṣu sukhā-'dīnām
viçeṣanatayā nirvikalpakaṃ taj-jñānam ādāv apekṣate. tatra cā 'nanta-
nirvikalpaka-vṛtty-apekṣayā lāghavena nityam ekam evā 'tma-svarūpaṃ
35 jñānaṃ kalpyate. < aham sukhī > 'ty-ādi-viçiṣṭa-jñānā-'rtham buddhi-vṛtter
eva tādṛça-'kāratvam; puruṣe vṛtti-sārūpya-mātra-svikāreṇa vṛtty-ākārā-
'tiriktā-'kāra-'nabhyupagamāt; svatantrā-'kāreṇa pariṇāmā-'patter iti.

athāi 'vam puruṣasya suṣupty-ādi-sākṣi-mātratvena puruṣāi-'kyasyā
'py upapattāu sa kim eko 'neko ve 'ti sañçayaḥ. tatrā 'yam pūrva-pakṣaḥ:

«lāghava-tarka-sahakāreṇa balavatībhyo 'bheda-ṣṛutibhya eka evā 'tmā
sidhyati; jāgrad-ādy-avasthā-rūpānām vāidharmyānām buddhi-dharmatvāt.
yady apy ekasyā 'tmanaḥ sarva-buddhi-sākṣitvaṁ, tathā 'pi yasyā buddher
yā vṛttiḥ, sāi 'va buddhis tad-vṛtti-viṣiṣṭatayā sākṣinaṁ gṛhṇāti «ghaṭaṁ
jānāmi» 'ty-ādi-rūpāiḥ. ata ekasyā buddher «ayam ghaṭa» iti vṛttāu 5
satyām anya-buddhi-vṛtti-dvārā nā 'nubhavo «ghaṭaṁ jānāmi» 'ti.» tatra
siddhāntam āha :

janmā-'di-vyavasthātaḥ puruṣa-bahutvam. 149.

punyavān svarge jāyate, pāpī narake, 'jñō badhyate, jñānī mucyate
ity-ādeḥ ṣṛuti-smṛti-vyavasthāyā vibhāgasyā 'nyathā 'nupapattyā puruṣā 10
bahava ity arthaḥ. janma-maraṇe cā 'tra no 'tpatti-vināṣau, puruṣa-niṣṭha-
tvā-'bhāvāt; kiṁ tv apūrva-dehe-'ndriyā-'di-samghāta-viṣeṣeṇa saṁyogaḥ
ca viyogaḥ ca bhoga-tad-abhāva-niyāmakāv iti. janmā-'di-vyavasthāyām
ca ṣṛutiḥ

“ajām ekām lohita-ṣukla-kṛṣṇām bahvīḥ prajāḥ sṛjamānām sarūpāḥ 15

ajo hy eko juṣamāno 'nuçete, jahāty enām bhukta-bhogām ajo 'nyaḥ.”

“ye tad vidur, amṛtās te bhavanti, athe 'tare duḥkham evā 'piyanti”

'ty-ādir iti.

«nanu puruṣāi-'kye 'py upādhi-rūpā-'vacchedaka-bhedena janmā-'di-
vyavasthā bhavet.» tatrā 'ha: 20

**upādhi-bhede 'py ekasya nānā-yoga, ākāṣasye 'va ghaṭā-'dibhiḥ.
150.**

upādhi-bhede 'py ekasyāi 'va puruṣasya nāno-'pādhi-yogo 'sty eva,
yathāi 'kasyāi 'vā 'kāṣasya ghaṭa-kudya-'di-nānā-yogaḥ. ato 'vacchedaka-
bhedenāi 'kasyā 'tmana eva vividha-janma-maraṇā-'dy-āpattiḥ, kāya-vyūhā- 25
'dāv ive 'ti na sambhavati vyavasthāi 'kaḥ puruṣo jāyate, nā 'para ity-ādir
ity arthaḥ. na hy avacchedaka-bhedena kapi-saṁyoga-tad-abhāva-vaty
ekasminn eva vṛkṣe vyavasthā ghaṭate: eko vṛkṣaḥ kapi-saṁyogī, anyas
ca ne 'ti. kiṁ cāi 'ko-'pādhito muktasyā 'py ātma-pradeṣasyo 'pādhy-anta-
rāiḥ punar-bandhā-'pattyā bandha-mokṣā-'vyavasthā tad-avasthāi 'va; yathāi 30
'ka-ghaṭa-muktasyā 'kāṣa-pradeṣasyā 'nya-ghaṭa-yogād ghaṭā-'kāṣā-'vyava-
sthā, tadvad iti. na ca «bandha-mokṣa-vyavasthā-ṣṛutir api lāukika-bhṛa-
mā-'nuvāda-mātram» iti vācyam; mokṣasyā 'lāukikatvāt; mithyā-puru-
ṣārtha-pratipādanena ṣṛuteḥ pratāratvā-'dy-āpatteḥ ca.

«nanu cāitanyāi-'kye 'pi tat-tad-upādhi-viṣiṣṭasyā 'tiriktatām abhyupa- 35
gamyā vyavastho 'pāpādanīya?» tatrā 'ha:

upādhir bhidyate, na tu tadvān. 151.

upādhir eva nānā, na tu tadvān upādhi-viṣiṣṭo 'pi nānā 'bhyupeyaḥ;

- viçiṣṭasyā 'tiriktatve nānā-tmatāyā eva cāstrā-ntare 'py abhyupagamā-
'patter ity arthaḥ. bandha-bhāgino viçiṣṭatve viçeṣaṇa-viyogena viçiṣṭa-
nācān na mokṣo-'papattir ity-ādīny api dūṣaṇāni. « nanu "viçiṣṭasya jīva-
tvam anvaya-vyatirekāḍ " iti śaṣṭhā-'dhyāye svayam evā 'hamkāra-viçiṣṭa-
5 syāi 'va jīvatvaṁ vakṣyati » 'ti cen, na; tatra prāṇa-dhāra-katva-rūpa-
jīvatvasyāi 'va viçiṣṭā-'dheyatva-vacanāt; na tu bandha-mokṣa-vyavasthāyā
viçiṣṭā-'cṛitatvaṁ vakṣyate; mokṣa-kāle viçiṣṭā-'sattvād iti. yad api kecin
navīnā vedānti-bruvā āhuḥ: « ekasyāi 'vā 'tmanaḥ kārya-kāraṇo-'pādhiṣu
pratibimbāni jīve-'cvarāḥ, pratibimbānām cā 'nyo-'nyam bhedāḥ janmā-'dy-
10 akhila-vyavastho-'papattir » iti, tad apy asat; bhedā-'bheda-vikalpā-'saha-
tvāt. bimba-pratibimbayor bhedo pratibimbasyā 'cetanatayā bhoktrtva-
bandha-mokṣā-'dy-anupapattiḥ; jīva-brahmā-'bheda-rūpa-tat-siddhānta-kṣa-
tiḥ ca; jīve-'cvara-bhinnasyā 'tmano 'prāmāṇikatvaṁ ca. abhede tu sām-
karyā-'parihārah. bhedā-'bheda-'bhyupagame tu tat-siddhānta-hānir, bhedā-
15 'bheda-virodhaḥ ca. asman-mate tv abhedo 'vibhāga-lakṣaṇo bhedāḥ cū
'nyo-'nyā-'bhāva ity avirodha iti. avaccheda-pratibimbā-'di-dṛṣṭānta-vūk-
yāni tv agre vyākhyāsyāmaḥ. « syād etat. bimba-pratibimbā-'di-bhedam
parikalpya cṛutyā bandha-mokṣa-vyavasthā kalpate 'ty evā 'smābhir ucyate;
na tu paramārthato bimba-pratibimba-bhāvas tayoḥ bhedo bandha-mokṣā-
20 'dikam ce 'śyata » iti. māi 'vam! evaṁ sati bandha-mokṣā-'di-cṛuti-gaṇasya
bheda-cṛuti-gaṇasya co 'bhayor bādhā-'pekṣayā kevalā-'bheda-cṛuti-gaṇasyāi
'vā 'vibhāga-paratayāi 'va sāmukoco lāghavād yuktaḥ; cṛuti-smṛty-antarāir
avibhāgasya siddhatvāc ce 'ti.

ātmaī-'kya-vādiṣū 'ktaṁ dūṣaṇam upasamharati :

- 26 **evam ekatvena parivartamānasya na viruddha-dharmā-'dhy-
āsaḥ. 152.**

evaṁ rītyāi 'katvena sarvato vartamānasyā 'tmano janma-maraṇā-'di-
rūpa-viruddha-dharma-prasaṅgo na yukta ity arthaḥ. yad vāi 'katva iti
cchedaḥ. ekatve 'bhyupagamyamāne paritah sarvato vartamānasya sarvo-
30 'pādhiṣv anugatasya viruddha-dharmā-'dhyāso ne 'ti na; kiṁ tu sarvathā
viruddha-dharma-sāmako 'parihārya ity arthaḥ.

« nanu puruṣo nirdharmakāḥ; tatra katham janma-maraṇa-bandha-
mokṣā-'di-viruddha-dharma-sāmukaryam āpadyate; bhavadbhir api sarveṣāṁ
dharmāṇāṁ upādhi-niṣṭhatvā-'bhyupagamād? » iti cen, na; ukta-dharmā-
35 ṇāṁ saṁyoga-viyoga-bhogā-'bhoga-rūpatayā puruṣe svikārāt; pariṇāma-
rūpa-dharmāṇāṁ eva puruṣe pratiṣedhasyo 'ktatvād iti.

yathā sphaṭikeṣu lāuhitya-nīlimā-'di-dharmāṇāṁ āropitānāṁ api vy-
avasthā 'sti, tathā puruṣeṣv api buddhi-dharmāṇāṁ sukha-duḥkhā-'dīnāṁ

çarirā-'di-dharmāṇām ca brāhmaṇya-kṣatriyatvā-'dīnām āropitānām api vyavasthā 'sti çāstreṣu; yathā Viṣṇupurāṇe:

“yathāi 'kasmin ghaṭā-'kāçe rajo-dhūmā-'dibhir vrte
na ca sarve prayujyanta, evaṁ jīvāḥ sukhā-'dibhir ” iti.

sā 'pi vyavasthāi 'kāṭmye sati janmā-'di-vyavasthā-vad eva no 'pa- 5
padyata ity āha:

anya-dharmatve 'pi nā 'ropāt tat-siddhir, ekatvāt. 153.

anya-dharmatve 'pi dharmāṇām sukhā-'dīnām āropāt puruṣe vyavasthā na sidhyati; āropā-'dhiṣṭhāna-puruṣasyāi 'katvād ity arthaḥ. ākāṣyāi 'katve 'pi ghaṭā-'vacchinā-'kāçānām ghaṭa-bhedena bhinnatayāu 'pādhika- 10
dharma-vyavasthā ghaṭate. ātmatva-jīvatvā-'dikam tu no 'pādhy-avacchin-
nasya; upādhi-viyoge ghaṭā-'kāça-nāça-vat tan-nāçena “na jīvo mriyata”
ity-ādi-çruti-virodha-prasaṅgāt; kim tu kevala-cāitanyasye 'ti prāg evo
'ktam. imām bandha-mokṣā-'di-vyavasthā-'nupapattim sūksmām abud-
dhvāi 'vā 'dhunikā vedānti-bruvā upādhi-bhedena bandha-mokṣa-vyava- 15
sthām āikātmye 'py āhuḥ. te 'py etena nirastāḥ. ye 'pi tad-ekadeçina
imām evā 'nupapattim paçyanta upādhi-gata-cit-pratibimbānām eva bandhā-
'dīny āhuḥ, te tv atī 'va bhrāntāḥ; uktād bhedā-'bhedā-'di-vikalpā-'sahatvā-
'di-doṣāt; “antaḥkaraṇasya tad-ujjvalitatvād ” ity atro 'kta-doṣāc ca.

kim ca Vedānta-sūtre kvā-'pi sarvā-'tmanām atyantāi-'kyam no 'ktam 20
asti; praty-uta “bheda-vyapadeçāc cā 'nyaḥ,” “adhikam tu bheda-nirde-
çāt,” “aṅgo nānā-vyapadeçād ” ity-ādi-sūtrair bheda uktāḥ. ata ādhuni-
kānām avaccheda-pratibimbā-'di-vādā apariddhāntā eva; sva-çāstrā-'nukta-
samdigdhā-'rtheṣu samāna-tantra-siddhāntasyāi 'va siddhāntatvāc ce 'ty-
ādikam Brahma-mīmāṃsā-bhāṣye pratipāditam asmābhiḥ. 25

« nanv evam puruṣa-nānātve sati

“eka eva hi bhūtā-'tmā bhūte-bhūte vyavasthitaḥ;
ekadhā bahudhā cāi 'va dṛçyate jala-candra-vat.”
“nityaḥ sarva-gato hy ātmā kuṭastho doṣa-varjitāḥ;
ekaḥ sa bhidyate çaktyā māyayā, na svabhāvata ” 30

ity-ādyāḥ çruti-smṛtaya ātmāi-'katva-pratipādikā no 'papadyanta? » iti.
tatrā 'ha:

nā 'dvāita-çruti-virodho, jāti-paratvāt. 154.

ātmāi-'kya-çrutīnām virodhas tu nā 'sti; tāsām jāti-paratvāt. jātiḥ
sāmānyam eka-rūpatvam, tatrāi 'vā 'dvāita-çrutīnām tātparyāt; na tv 35
akhaṇḍatve, prayojanā-'bhāvād ity arthaḥ. jāti-çabdasya cāi 'karūpatā-
'rthakatvam uttara-sūtrāl labhyate.

yathā-çrūta-jāti-çabdasyā 'dare "ātmā vā idam eka evā 'gra āsit,"
 "sad eva, sāumye, 'dam agra āsīd, ekam evā 'dvitīyam" ity-ādy-advāita-
 çrutya-upapādakataiyāi 'va sūtram vyākhyeyam.

jāti-paratvāt, vijātiya-dvāita-niṣedha-paratvād ity arthaḥ. tatrā 'dya-
 5 vyākhyāyām ayam bhāvah. ātmāi 'kya-çruti-smṛtiṣv ekā 'di-çabdāç cid-
 ekarūpatā-mātra-parāḥ, bheda 'di-çabdāç ca vāidharṃya-lakṣaṇa-bheda-
 parāḥ,

"eka evā 'tmā mantavyo jāgrat-svapna-susuptiṣu ;
 sthāna-traya-vyatītasya punar janma na vidyata "

10 ity-ādi-vākyeṣv ekarūpā 'rthatvā-vaçyakatvāt ; anyathā 'vasthā-traye 'py
 ātmana ekatā-mātra-jñānena sthāna-traya-vyatīta-çabdo 'ktāyā avasthā-
 trayā 'bhīmāna-nivṛtter asambhavāt ; tathāi 'karūpatā-pratipādanenāi 'va
 nikhilo- 'pādhi-vivekena sarvā- 'tmanām svarūpa-bodhana-sambhavāc ca. na
 hy anyathā nirdharmakam ātma-svarūpaṃ viçīṣya Brahmanā 'pi çabdena
 15 sāksāt pratipādayitum çakyate ; çabdānām sāmānya-mātra-gocaratvāt.
 ā-Brahma-stamba-paryanteṣv ātmana ekarūpatve tu pratipāditē tad-upa-
 patty-arthaṃ viçīṣyaḥ svayam eva tāvad vivecayati, yāvan nirviçeṣe çabdā-
 'gocare svarūpe paryavasyati 'ti. tataç ca niḥçeṣā- 'bhīmāna-nivṛtṭyā kṛta-
 kṛtyo bhavati. yadi punar advāita-vākyāny akhaṇḍatā-mātra-parāṇi syus,
 20 tarhi tebhya nā 'bhīmāna-nivṛtṭiḥ sambhavati ; ākāçe vividha-çabda-vad
 akhaṇḍe 'py ātmani sukha-duḥkha-tad-abhāvā- 'dīnām avacchedaka-bhedāir
 upapatteḥ. ekasyāi 'va vākyasyā 'khaṇḍatvā- 'vāidharṃyo- 'bhaya-paratve
 ca vākyā-bhedo 'khaṇḍatā-paratva-kalpanāyām phalā- 'bhāvaç ca ; avāidhar-
 ṃya-jñānād eva sarvā- 'bhīmāna-nivṛtteḥ. ato 'dvāita-vākyāni nā 'khaṇḍatā-
 25 parāṇi ; nyāyā- 'nugraheṇa balavatībhīr bheda-grāhaka-çruti-smṛtibhīr viro-
 dhāc ca. kim tv avāidharṃya-lakṣaṇā- 'bheda-parāṇy eva ; sāmāya-bodhaka-
 çruti-smṛtibhīr eka-vākyatvāt ; "sāmānyāt tv" iti Brahma-sūtrāc ce 'ti.
 tatra sāmeye çrutayaḥ

"yatho 'dakarṇ çuddhe çuddham āsiktam tādr̥g eva bhavati,
 30 evam muner vijānata ātmā bhavati, Gāutama,"

"nirāñjanaḥ paramam sāmāyam upāitī " 'ty-ādyāḥ ; smṛtayaç ca

"jyotir ātmani nā 'nyatra ; sarva-bhūteṣu tat samam,
 svayaṃ ca çakyate draṣṭum su-samāhita-cetasā."

"yāvan ātmani bodhā- 'tmā, tāvan ātmā parā- 'tmani ;
 35 ya evam satatam veda, jana-stho 'pi na muhyati "

'ty-ādyāḥ. ukta-çrutāu mokṣa-daçāyām api bheda-ghaṭita-sāmāya-vacanāt
 svarūpa-bhedo 'py ātmanām asti 'ti siddham. avāidharṃyā- 'bheda-paratvaṃ
 cā 'sman-mate "Viṣṇur aham, Çivo 'ham" ity-ādi-vākyānām mantavyam.
 na tu "tat tvam asy," "aham brahmā 'smī" 'ty-ādi-vākyānām api ; tatra

sāṃkhya-mate pralaya-kālīnasya pūrṇā-'tmana eva tad-ādi-padā-'rthatayā
(nitya-çuddha-muktas tvam aśi) 'ty-ādi-yathā-çrutasya tādr̥ça-vākya-'rtha-
tvāt.

yadi tu sargā-'dy-utpanna-puruṣo Nārāyaṇā-'khyā eva tat-padā-'rthas,
tadā "tat tvam aśi" 'ty-ādi-vākyaṇām apy avāidharmyā-'rthakatāi 'vā 'stu. 5

«nanu prayojanā-'bhāvān na bheda-paratvam çrutīnām sambhavatī»
'ti cen, na; mokṣo-'papādanasyāi 'va prayojanatvāt; sṛṣṭi-samhārayoḥ
pravāha-rūpeṇā 'nucchedāt tasyāi 'kya mokṣā-'nupapatteḥ. «athāi 'vam
ātma-bhedasya loka-siddhatayā na tat-paratvam çrutīnām ghaṭata» iti.
māi 'vam; lāghava-tarkeṇā 'kāça-vad ātmany ekatvasyā 'numānataḥ pra- 10
saktasya çruty-ātibhir niṣedhāt; sva-para-cāitanyayor bhedasya cā 'praty-
akṣatvāt; dehā-'diṣv evā 'nubhavāt. "ya etasminn udaram antaram kurute,
'tha tasya bhayam bhavati" 'ty-ādi-bheda-nindā tu vāidharmya-vibhāgā-
'nyatara-lakṣaṇa-bheda-pare 'ti.

«nanv evam uktānām pratibimbā-'vaccheda-çrutīnām kā gatiḥ?» iti 15
ced, ucyate: aneka-tejomayā-'ditya-maṇḍala-vad anekā-'tmamayam api cid-
āditya-maṇḍalam eka-rasam avibhaktam eka-piṇḍi-kṛtya tasya kiraṇa-vat
svā-'ñça-bhūtāir asaṃkhya-puruṣāir asaṃkhyo-'pādhiṣv asaṃkhya-vibhāga
eva pratibimbā-'di-dṛṣṭāntāiḥ pratipādyate, vibhāga-lakṣaṇā-'nyatvasya
vacā-'rambhāṇa-mātratvam bodhayitum, na punar akhaṇḍatvam; 20

"vāyur yathāi 'ko bhuvanam praviṣṭo rūpaṃ-rūpaṃ pratrūpo babhūve"
'ty-ādi-sāṃça-dṛṣṭānta-çrutīnām nyāyā-'nugraheṇa balavattvād iti. tathā
ca smaryate:

"yasya sarvā-'tmakatve 'pi khaṇḍyate nāi 'ka-piṇḍate" 'ti.

Brahma-mīmāṃsāyām tu nityā-'bhivyakte parame-'çvara-cāitanye 'nyesām 25
laya-rūpā-'vibhāgeṇā 'py advāitam uktam "avibhāgo vacanād" iti sūtreṇa
'ti. adhikam tu Brahma-mīmāṃsā-bhāṣye proktam asmābhir iti dik.

sūtrasya dvitīya-vyākhyāyām tv ayam bhāvaḥ. pralaya-kāle puruṣa-
vijātiyaṃ sarvam evā 'sat; artha-kriyā-kāritvā-'bhāvāt. puruṣaṇām kūṭa-
sthatvenā 'rtha-kriyāi 'vā 'prasiddhe 'ti; ataḥ sarga-kāla iva pralaye 'pi 30
sattvam. atas tadā 'tmanām vijātiya-dvāita-rāhityam. tathā sarga-kāle
'pi kūṭasthatva-rūpa-pāramārthika-sattvam, nā 'nyatre 'ti vijātiya-dvāita-
rāhityāt sarga-kālīnā-'dvāita-çrutayo 'py upapannā iti.

«nanv ātmana ekatva-vad eka-rūpatvam api nānā-rūpatā-pratyakṣeṇa
viruddham; tat katham uktam "jāti-paratvād"»? iti. tatrā 'ha: 35

vidita-bandha-kārapasya dṛṣṭyā 'tad-rūpaṃ. 155.

viditam spaṣṭam bandha-kāraṇam aviveko yatra, tasya dṛṣṭyāi 'va
puruṣeṣv a-tadrūpaṃ rūpa-bheda ity arthaḥ. ato bhrānta-dṛṣṭyā na rūpa-
bheda-siddhir iti.

« nanu tathā 'py anupalambhād eka-rūpatvā 'bhāvaḥ setsyati. » tatrā 'ha :

nā 'ndhā-'drṣṭyā cakṣuṣmatām anupalambhaḥ. 156.

anupalambha evā 'siddhaḥ ; ajñāir adarṣane 'pi jñānibhir eka-rūpatva-
5 sya darṣanād ity arthaḥ.

advāita-ṣruty-anupapattim samādhāyā 'khaṇḍā-'dvāite bādhakā-'ntaram āha :

Vāmadevā-'dir mukto, nā 'dvāitam. 157.

Vāmadevā-'dir mukto 'sti, tathā 'pī 'dānīm bandhaḥ svasminn anu-
10 bhava-siddhaḥ ; ato nā 'khaṇḍā-'tmā-'dvāitam ity arthaḥ.

“ sa cā 'pi jāti-smaraṇā-'pta-bodhas tatrāi 'va janmany apavargam āpe ”
'ty-ādi-vākya-ṣata-virodhaḥ ce 'ti ṣeṣaḥ. na cāi « 'vam bandha-mokṣāv
upādher eve » 'ty avagantavyam ; ṣrutī-smṛtī-siddhānta-virodhāt ; « duḥ-
kham mā bhuñjīye » 'ti kāmanā-darṣanena puruṣa-mokṣasyāi 'va mokṣā-
15 'khyā-parama-puruṣārthatvāc ca ; upādher duḥkha-hānasya ca tādarthyaena
paramparayāi 'va puruṣārthatvāt, putrā-'di-vad iti.

yad apy ādhunikāir māyā-vādidbhir ucyate : « advāita-ṣrutī-virodhād
bandha-mokṣa-śrṣṭi-samhārā-'di-ṣrutayo bādhayanta » iti, tad apy asat ; mok-
ṣā-'khyā-phalasyā 'pi ṣravaṇa-kāla evā 'bhāva-niṣcaye ṣravaṇo-'ttaram
20 mananā-'di-vidher ananuṣṭhāna-lakṣaṇā-'prāmāṇya-prasaṅgāt ; prapañcā-
'ntargatasya vedāntasyā 'py advāita-ṣrutyā bādhe vedāntā-'vagate 'py
advāite punaḥ samṛcayā-'patteḥ ca, svāpna-vākyaśya jāgrati bādhe tad-vākya-
'rthe punaḥ samṛcayā-vat. kim ca “ mithyā-buddhir nāstikate ” 'ty Anuṣā-
sanād dharmā-'diṣu svāpa-van mithyā-'drṣṭayo bāuddha-prabhedā eva sām-
25 vṛtika-ṣabdena prapañcasyā 'vidyikatāyāḥ ca tāir abhyupagamād iti dik.

« nanu Vāmadevā-'der api parama-mokṣo na jāta ity abhyupeyam. »
tatrā 'ha :

anādāv adya yāvad abhāvād bhaviṣyad apy evam. 158.

anādāu kāle 'dya yāvac cen mokṣo na jātaḥ kasyā-'pi, tarhi bhaviṣyat-
30 kālo 'py evam mokṣa-ṣūnya eva syāt ; samyak-sādhana-'nuṣṭhānasyā 'viṣe-
ṣād ity arthaḥ.

tatra prayogam apy āha :

idānīm iva sarvatra nā 'tyanto-'chedaḥ. 159.

sarvatra kāle bandhasyā 'tyanto-'chedaḥ kasyā-'pi pūmso nā 'sti, var-
35 tamāna-kāla-vad ity anumānam sambhaved ity arthaḥ.

puruṣānām yad eka-rūpatvam ekatva-pratipādaka-ṣruty-arthā-'vadhāri-
taḥ, tat kim mokṣa-kāle kim sarvadāi 've 'ty ākāṅkṣāyām āha :

vyāvṛtto-'bhaya-rūpaḥ. 160.

sa ca puruṣo vyāvṛtto-'bhaya-rūpo, vyāvṛtto nivṛtto rūpa-bhedo yasmāt, tathe 'ty arthaḥ. ṣṛuṭi-smṛti-nyāyebhyaḥ sadāi 'ka-rūpatā-siddher iti ṣeṣaḥ. tad uktam :

“bahu-rūpa ivā 'bhāti māyayā bahu-rūpayā;
ramamāno guṇeṣv asyā 'mamā 'ham' iti badhyata” iti,
“jagad-ākhyā-mahā-svapne svapnāt svapnā-'ntaram vrajat
rūpaṃ tyajati no cāntam brahma cāntatva-brūhitam” iti ca.

«nanu sākṣitvasyā 'nityatvāt puruṣāṇām katham sadāi 'ka-rūpatvam?»
tatrā 'ha :

10

sākṣāt-sambandhāt sākṣitvam. 161.

puruṣasya yat sākṣitvam uktam, tat sākṣāt-sambandha-mātrāt; na tu parināmata ity arthaḥ. sākṣāt-sambandhena buddhi-mātra-sākṣitā 'vagam-yate “sākṣād draṣṭari saṃjñāyām” iti sākṣi-ṣabda-vyutpādanāt. sākṣād-draṣṭṛtvaṃ cā 'vyavadhānena draṣṭṛtvaṃ. puruṣe ca sākṣāt-sambandhaḥ 16
sva-buddhi-vṛtter eva bhavati; ato buddher eva sākṣi puruṣo, 'nyeṣāṃ tu draṣṭṛ-mātram iti cāstriyo vibhāgaḥ. jñāna-niyāmakaḥ cā 'rthā-'kāratā-sthāniyaḥ pratibimba-rūpa eva sambandho, na tu saṃyoga-mātram, atiprasaṅgād ity asaṅgād āveḍitam. Viṣṇv-ādeḥ sarva-sākṣitvaṃ tv indriyā-'divyavadhānā-'bhāva-mātreṇa gāuṇam.

20

akṣa-sambandhāt sākṣitvam iti pāṭhe tv akṣam atra buddhiḥ, karānatva-sāmānyāt. tasyā yathoktāt pratibimba-rūpāt sambandhād ity arthaḥ.

ubhaya-rūpatvā-'bhāva-siddhy-artham puruṣasyā 'parāu viṣeṣāv āha sūtrābhyām :

nitya-muktatvam. 162.

25

sadāi 'va puruṣasya duḥkhā-'khyā-bandha-ḥṇyatvam; duḥkhā-'der buddhi-pariṇāmatvād ity arthaḥ. puruṣārthas tu duḥkha-bhoga-nivṛttih pratibimba-rūpa-duḥkha-nivṛttir ve 'ty uktam eva.

āudāsīnyam ce 'ti. 163.

āudāsīnyam akartṛtvaṃ. tena cā 'nye 'pi niṣkāmatvā-'daya upalak-
ṣaṇīyāḥ; “kāmaḥ saṃkalpo vicikitsā ṣṛaddhā 'ṣṛaddhā dhṛtir adhṛtir hrīr
dhīr bhīr ity etat sarvam mana eve” 'ti ṣṛuteḥ. — iti-ṣabdaḥ puruṣa-dharma-
pratipādana-samāptāu.

«nanv evam prakṛti-puruṣayor anyo-'nyam vāidharmyeṇa viveke
siddhe puruṣasya kartṛtvaṃ buddher api ca jñātrtvaṃ ṣṛuṭi-smṛtyor ucyā- 35
mānam katham upapadyeyātām?» tatrā 'ha :

uparāgāt kartṛtvam, cit sām̐nidhyāc—cit sām̐nidhyāt. 164.

atra yathā-yogyam anvayaḥ: puruṣasya yat kartṛtvam, tad buddhy-uparāgāt; buddheḥ ca yā cittā, sā puruṣa-sām̐nidhyāt; etad ubhayaṃ na vāstavam ity artuḥ. yathā 'gny-ayasoh paraspam samyoga-viṣeṣāt
6 paraspam-dharma-vyavahāra āpādhiko, yathā vā jala-sūryayoḥ samyogāt paraspam-dharmā-ropas, tathāi 'va buddhi-puruṣayor iti bhāvah. etac ca Kārikayā 'py uktam:

“tasmāt tat-samyogād acetanam cetanāvad iva līṅgam,
guṇa-kartṛtve ca tathā karte 'va bhavaty udāsīna” iti.

10 cit-sām̐nidhyād iti divi-pāṭho 'dhyāya-samāpti-sūcanā-rthaḥ.

heya-hāne tayoḥ hetū iti vyūhā yathā-kramam
catvārah ṣāstra-mukhyā-rthā adhyāye 'smin prapañcitāḥ.
sāṃkṣipta-sāṃkhya-sūtrāṇām arthasyā 'tra prapañcanāt
ṣāstram yoga-vad eve 'dam Sāṃkhya-pravacanā-bhīdham.

15 iti Vijiñānā-cārya-nirmite Kāpila-sāṃkhya-pravacanasya bhāṣye viṣayā-
'dhyāyaḥ prathamah.



ṣāstrasya viṣayo nirūpitah. sām̐pratam puruṣasyā 'pariṇāmitvo-'pa-
pādanāya prakṛtitaḥ sṛṣṭi-prakriyām ati-vistareṇa dvitīyā-'dhyāye vakṣyati.
tatrāi 'va pradhāna-kāryāṇām svarūpam vistarato vaktavyam, tebhyo 'pi
20 puruṣasyā 'tisphuṭa-vivekāya. ata eva

“vikāram prakṛtiṃ cāi 'va puruṣam ca sanātanam
yo yathāvad vijānāti, sa vitṛṣṇo vimucyata”

iti Mokṣadharmā-diṣu trayāṇām eva jñeyatva-vacanam. tatrā 'dāv aceta-
nāyāḥ prakṛter nisprayojana-sṛṣṭitve muktasyā 'pi bandha-prasaṅga ity
25 āṣayena jagat-sarjane prayojanam āha:

vimukta-mokṣā-rtham svārtham vā pradhānasya. 1.

kartṛtvam iti pūrvā-'dhyāya-ṣeṣa-sūtrād anuṣajyate. svabhāvato duḥ-
kha-bandhād vimuktasya puruṣasya pratibimba-rūpa-duḥkha-mokṣā-rtham
pratibimba-sambandhena duḥkha-mokṣā-rtham vā pradhānasya jagat-kartṛ-
30 tvam; athavā svārtham, svasya pāramārthika-duḥkha-mokṣā-rtham ity
arthah. yady api mokṣa-vad bhogo 'pi sṛṣṭeḥ prayojanam, tathā 'pi
mukhyatvān mokṣa evo 'ktaḥ.

«nanu mokṣā-rtham cet sṛṣṭis, tarhi sakṛt-sṛṣṭyāi 'va mokṣa-sambhave
punaḥ-punaḥ sṛṣṭir na syād?» iti. tatrā 'ha:

viraktasya tat-siddheḥ. 2.

nāi 'kadā sṛṣṭer mokṣaḥ, kim tu bahuḥ janma-maraṇa-vyādhy-ādi-
vividha-duḥkhena bhṛṣam taptasya; tataḥ ca prakṛti-puruṣayor viveka-
khyātyo 'tpanna-para-vāirāgyasyāi 'va mokṣo-'tpatti-siddher ity arthaḥ.

sakṛt-sṛṣṭyā vāirāgya-'siddhāu hetum āha :

5

na ṣṛaṇa-mātrāt tat-siddhir, anādi-vāsanāyā balavattvāt. 3.

ṣṛaṇam api bahu-janma-kṛta-puṇyena bhavati. tatṛā 'pi ṣṛaṇa-
mātrān na vāirāgya-siddhiḥ, kim tu sāksāt-kārāt. sāksāt-kāraḥ ca jhātiti
na bhavati; anādi-mithyā-vāsanāyā balavattvāt; kim tu yoga-niṣṭhayā.
yoge ca pratibandha-bāhulyam ity ato bahu-janmabhir eva vāirāgyam 10
mokṣaḥ ca kadā-cit kasya-cid eva sidhyati 'ty arthaḥ.

sṛṣṭi-pravāhe hetv-antaram āha :

bahu-bhṛtya-vad vā pratyekam. 4.

yathā gṛha-sthānām pratyekam bahavo bhartavyā bhavanti strī-putrā-
'di-bhedena, evaṁ sattvā-'di-guṇānām api pratyekam asaṁkhyā-puruṣā 15
vimocanīyā bhavanti. ataḥ kiyat-puruṣa-mokṣe 'pi puruṣā-'ntara-mocanā-
'rtham sṛṣṭi-pravāho ghaṭate; puruṣānām ānantyād ity arthaḥ. tathā ca
Yoga-sūtram : "kṛtā-'rtham prati naṣṭam apy anaṣṭam tad anya-sādhāraṇa-
tvād" iti.

«nanu prakṛter eva sraṣṭṛtvam katham ucyate; "tasmād vā etasmād 20
ātmana ākāṣaḥ sambhūta" iti ṣṛutyā puruṣasyā 'pi sraṣṭṛtva-siddher?»
iti. tatṛā 'ha :

prakṛti-vāstave ca puruṣasyā 'dhyāsa-siddhiḥ. 5.

prakṛtāu sraṣṭṛtvasya vastutve ca siddhe puruṣasya sraṣṭṛtvā-'dhyāsa
eva ṣṛutiṣu sidhyati; upāsanāyām eva ṣṛutes tātparyāt; "ajām ekām" ity- 25
ādi-ṣṛuty-antareṇa prakṛteḥ sraṣṭṛtva-siddheḥ; pumsām kūṣastha-cin-mā-
tratā-bodhaka-ṣṛuty-antara-virodhāc ce 'ty arthaḥ. ayaṁ cā 'dhyāsa upa-
cāra-rūpo loke siddha evā 'sti. yāthā sva-çaktiṣu yodheṣu vartamānāu
jaya-parājayāu rājany upacaryete, tathā sva-çaktāu prakṛtāu vartamānam
sraṣṭṛtvā-'dikam çaktimatsu puruṣeṣu 'pacaryate, çakti-çaktimad-abhedāt. 30
tad uktam Kāurme :

"çakti-çaktimator bhedaṁ paçyanti paramā-'rthataḥ,
abhedam cā 'nupaçyanti yoginas tattva-cintakā" iti.

bhedam anyo-'nyā-'bhāvam abhedam cā 'vibhāga-rūpam prakṛty-ādi-tattvo-
'pāsakāḥ paçyanti 'ty arthaḥ. tayoḥ co 'dāharaṇam "athā 'tā ādeḥ: ne 35
'ti ne 'ti" 'ty-ādi-ṣṛutiḥ, "ātmāi 've 'dam sarvam" ity-ādi-ṣṛutiḥ ce 'ti
bhāvaḥ.

yo 'kāmo niṣkāma āpta-kāma ātma-kāmo, na tasya prāṇā utkrāmantī " 'ti. rāga-vāirāgye api prakṛti-dharmāv eva.

itaḥ param sṛṣṭi-prakriyām vaktum ārabhate :

mahad-ādi-krameṇa pañca-bhūtānām. 10.

sṛṣṭir iti pūrva-sūtrād anuvartate. yady apy " etasmād ātmana ākāṣaḥ sambhūta " ity-ādi-ṣrutāv ādāv eva pañca-bhūtānām sṛṣṭiḥ ṣṛyate, tathā 'pi mahad-ādi-krameṇāi 'va pañca-bhūtānām sṛṣṭir iṣṭe 'ty arthaḥ. teja-ādi-sṛṣṭi-ṣrutāu gagana-vāyu-sṛṣṭer āpūrāna-vad ukta-ṣrutāv apy ādāu mahad-ādi-sṛṣṭiḥ pūrāṇīye 'ti bhāvāḥ. atra ca pramāṇam ghaṭa-sṛṣṭi-vad antaḥkaraṇā-'tiriktā-'khila-sṛṣṭer antaḥkaraṇa-vṛtti-pūrvakatvā-'numānam. 10 kim ca

" etasmāj jāyate prāṇo manaḥ sarve-'ndriyāni ca

khaṁ vāyur jyotir āpaḥ ca pṛthivī viśvasya dhārīṇī "

'ti ṣruty-antara-stha-pāṭha-kramā-'nurodhena " sa prāṇam asṛjat, prāṇac chraddhām khaṁ vāyur " ity-ādi-ṣruty-antareṇa ca pañca-bhūta-sṛṣṭeḥ 16 prāṇ mahad-ādi-sṛṣṭir avadhāryata iti. prāṇaḥ cā 'ntaḥkaraṇasya vṛtti-bheda iti vakṣyati; ato 'syām ṣrutāu prāṇa eva mahat tattvam iti. tathā Vedānta-sūtram api mahad-ādi-krameṇāi 'va sṛṣṭim vakti: "antarā vijñāna-manasī krameṇa tal-liṅgād " iti; sad-ākāṣayor madhye buddhi-manasī utpadyete iti krameṇa 'ty arthaḥ. manasī cā 'hamkārasya praveṣa iti. 20

prakṛter eva sṛaṣṭṛtvaṁ sva-mokṣā-'rtham, tasyā nityatvāt; mahad-ādīnām tu sva-sva-vikāra-sṛaṣṭṛtvaṁ na sva-mokṣā-'rtham, anityatvād iti viṣeṣam āha :

ātmā-'rthatvāt sṛṣṭer nāi 'śām ātmā-'rtha ārambhaḥ. 11.

eśām mahad-ādīnām sṛaṣṭṛtvasyā 'tmā-'rthatvāt puruṣa-mokṣā-'rtha- 25 tvān na svārtha ārambhaḥ sṛaṣṭṛtvaṁ; vinācitvena mokṣā-'yogād ity arthaḥ. para-mokṣā-'rthakatve cā 'vaṣyake puruṣa-mokṣā-'rthakatvam eva yuktaṁ, na prakṛti-mokṣā-'rthakatvam; tasyāḥ puruṣa-guṇatvād iti.

khaṇḍa-dik-kālayoḥ sṛṣṭim āha :

dik-kālāv ākāṣa-'dibhyaḥ. 12.

30

nityāu yāu dik-kālāu, tāv ākāṣa-prakṛti-bhūtāu prakṛter guṇa-viṣeṣāv eva. ato dik-kālayor vibhutvo-'papatṭiḥ; " ākāṣa-vat sarva-gataḥ ca nitya " ity-ādi-ṣruty-uktaṁ vibhutvaṁ cā 'kāṣasyo 'papaṇnam. yāu tu khaṇḍa-dik-kālāu, tāu tu tat-tad-upādhi-samyogād ākāṣād utpadyete ity arthaḥ; ādi-ṣabdēno 'pādhi-grahaṇād iti. yady api tat-tad-upādhi-viṣiṣṭā-'kāṣam 35 eva khaṇḍa-dik-kālāu, tathā 'pi viṣiṣṭasyā 'tiriktatā-'bhyupagama-vādena vāiṣeṣika-naye cōtrasya kāryatā-vat tat-kāryatvam atro 'ktam.

idānīm “mahad-ādi-krameṇa” ’ty uktān svarūpato dharmataḥ ca krameṇa darśayati :

adhyavasāyo buddhiḥ. 13.

mahat-tattvasya paryāyo buddhir iti ; adhyavasāyaḥ ca niścaya-’khyas
5 tasyā sādhanāṇi vṛttir ity arthaḥ. abheda-nirdeśas tu dharma-dharmy-
abhedāt. asyaḥ ca buddher mahattvaṁ sve-’tara-sakala-kārya-vyāpakatvaṁ
mahāi-’ṣvaryaḥ ca mantavyam,

“savikārāt pradhānāt tu mahat tattvaṁ ajāyata,
mahān iti, yataḥ khyātir lokānām jāyate sade ”

10 ‘ti smrteḥ. “asya mahato bhūtasya niḥśvasitam etad yad Rgveda” ity-
ādi-ṣṛuṭi-smṛtiṣu ca Hiranyagarbhe cetane ‘pi mahān iti ṣabdo buddhy-
abhimānitvenāi ‘va ; yathā prthivy-abhimāni-cetane prthivī-ṣabdas, tadvat.
evam eva Rudrā-’diṣv ahamkāra-’di-ṣabdo ‘pi bodhyaḥ. prakṛty-abhimāni-
devatām ārabhya sarveṣū eva bhūtā-’bhimāni-paryantānām devānām sva-
15 sva-buddhi-rūpāḥ ca pratiniyato-’pādhayo mahat-tattvasyāi ‘vā ‘ñṣā iti.

mahat-tattvasyā ‘parān api dharmān āha :

tat-kāryam dharmā-’di. 14.

dharmā-jñāna-vāirāgyāi-’ṣvaryaṇy api buddhy-upādānakāni, nā ‘ham-
kāra-’dy-upādānakāni ; buddher eva niratiṣaya-sattva-kāryatvād ity arthaḥ.

20 « nanv evaṁ katham nara-paṇḍita-ādi-gatānām buddhy-añṣānām adharma-
prābalyam upapadyatām ? » tatrā ‘ha :

mahad uparāgād viparitam. 15.

tad eva mahan mahat tattvaṁ rajas-tamobhyām uparāgād viparitam
kṣudram adharmā-’jñānā-’vairāgyā-’nāiṣvarya-dharmakam api bhavati ‘ty
25 arthaḥ. etena < sarva eva puruṣa iṣvarā > iti ṣṛuṭi-smṛti-pravādo ‘py upa-
pāditāḥ ; sarvo-’pādhīnām svābhāvika-’ṣvaryaṣya rajas-tamobhyām evā
‘varaṇād iti. « nanv evaṁ dharmā-’dy-avasthānā-’rtham buddher api nitya-
tvāt katham kāryate ? » ‘ti cen, na ; prakṛty-añṣa-rūpe bijā-’vastha-mahat-
tattve sattva-viṣeṣe karma-vāsanā-’dīnām avasthānāt tasyāi ‘va jñāna-
30 kāraṇā-’vasthāyām ākura-vad utpatty-añṣikārāt. tathā cā ‘kāṣa-vad eva
nityā-’nityo-’bhaya-rūpā buddhiḥ. yathā ca kāraṇā-’vasthā-’kāṣe prakṛti-
vyavahāra eva, nā ‘kāṣa-vyavahāra, ākāṣa-liṅga-ṣabdo-’bhāvād, evaṁ
kāraṇā-’vastha-buddhāv api prakṛti-vyavahāra eva, buddhi-liṅgā-’dhyava-
sāyā-’dy-abbhāvād iti.

35 mahat-tattvaṁ lakṣayitvā tat-kāryam ahamkāram lakṣayati :

abhimāno ‘hamkāraḥ. 16.

aham-karoti ‘ty ahamkāraḥ kumbha-kāra-vad antaḥkāraṇa-dravyam.

sa ca dharma-dharmy-abhedād abhimāna ity ukto 'sādhāraṇa-vṛttitā-sūcanāya. buddhyā niçcita evā 'rthe 'hamkāra-mamakārāu jāyete. ato vṛttyoḥ kārya-kāraṇa-bhāvā-'nusāreṇa vṛttimātor api kārya-kāraṇa-bhāva unnīyata iti prāg evo 'ktam. antaḥkaraṇam ekam eva bīja-'ñkura-mahā-vṛkṣā-'di-vad avasthā-traya-mātra-bhedāt kārya-kāraṇa-bhāvam āpadyata it i ca prāg evo 'ktam. ata eva Vāyu-Mātsyayor

“mano mahān matir Brahmā pūr buddhiḥ khyātir içvara”

iti mano-buddhyor eka-paryāyatvam uktam iti.

kramā-'gatam ahamkārasya kāryam āha :

ekādaça-pañca-tanmātram tat-kāryam. 17.

10

ekādaçe 'ndriyāṇi çabdā-'di-pañca-tanmātram cā 'hamkārasya kāryam ity arthaḥ. «mayā 'nene 'ndriyeṇe 'dam rūpā-'dikam bhoktavyam, idam eva sukha-sādhanaṁ » ity-ādy-abhimānād evā 'di-sargeṣv indriya-tad-viṣayo-'tpattyā 'hamkāra indriyā-'di-hetuḥ ; loke bhogā-'bhimānināi 'va rāga-dvārā bhogo-'pakaraṇa-karaṇa-darçanāt ; “rūpa-rāgād abhūc cakṣur” ity-ādinā 16 Mokṣadharme Hiranyagarbhasya rāgād eva samaṣṭi-cakṣur-ādy-utpatti-smaraṇāc ce 'ti bhāvaḥ. ataç ca bhūte-'ndriyayor madhye rāga-dharmakam mana evā 'dāv ahamkārad utpadyata iti viçeṣaḥ ; tanmātrā-'dīnām rāga-kāryatvād iti.

atrā 'pi viçeṣam āha :

20

sāttvikam ekādaçakam pravartate vāikṛtād ahamkārat. 18.

ekādaçānām pūraṇam ekādaçakam manaḥ ṣoḍaça-'tma-gaṇa-madhye sāttvikam ; atas tad-vāikṛtāt sāttvikā-'hamkāraj jāyata ity arthaḥ. ataç ca rājasā-'hamkārad daçe 'ndriyāṇi tāmasā-'hamkārac ca tanmātrāṇi 'ty avagantavyam ;

25

“vāikārikas tāijasac ca tāmasac ce 'ty aham tridhā.

aham-tattvād vikurvāṇān mano vāikārikūd abhūt,

vāikārikāç ca ye devā, arthā-'bhivyañjanaṁ yataḥ ;

tāijasād indriyāṇy eva jñāna-karma-mayāni ca ;

tāmaso bhūta-sūkṣmā-'dir, yataḥ kham, liṅgam ātmana”

30

ity-ādi-smṛtibhya eva nirpayāt. ata eva Purāṇā-'dy-anusāreṇa Kārikāyām apy etad uktam :

“sāttvika ekādaçakaḥ pravartate vāikṛtād ahamkārat,

bhūtā-'des tanmātraḥ, sa tāmasas, tāijasād ubhayaṁ” iti.

tāijaso rājasah ; ubhayaṁ jñāna-karme-'ndriye.

35

«nanu “devatā-laya-çrutir” ity āgāmi-sūtre karaṇānām devān vak-ṣyati ; tat katham Kārikayā 'pi devānām sāttvikā-'hamkāra-kāryatvam no

'ktam » iti. ucyate : samaṣṭi-cakṣur-ādi-ṣarīṇaḥ sūryā-'di-cetanā eva cak-
 ṣur-ādi-devatāḥ grūyante ; ataḥ ca vyaṣṭi-karaṇānām samaṣṭi-karaṇāni devate
 'ty eva paryavasyati. tathā ca vyaṣṭi-samaṣṭyor ekatā-'ṣayenā 'tra ṣāstre
 devāḥ karaṇebhyo na prthaḥ nirdiṣyante. ataḥ samaṣṭi-'ndriyāni mano-
 5 'pekṣayā 'lpa-sattvatvena rājasā-'hamkāra-kāryatvenāi 'va nirdiṣṭāni.
 smṛtiṣu ca vyaṣṭi-'ndriyā-'pekṣayā 'dhika-sattvatvena sāttvikā-'hamkāra-
 kāryatayo 'ktāni 'ty avirodha ity avagantavyam. tad evam ahamkārasya
 trāividhyān mahato 'pi tat-kāraṇasya trāividhyam mantavyam ;

“sāttviko rājasāḥ cāi 'va tāmasāḥ ca tridhā mahān ”

10 iti smaraṇāt. trāividhyam cā 'nayo vyakti-bhedād anṣa-bhedād ve 'ty
 anyad etat.

ekādaṣe 'ndriyāni darśayati :

karmendriya-buddhindriyāir āntaram ekādaṣakam. 19.

karmendriyāni vāk-pāṇi-pāda-pāyū-'pasthāni pañca, jñānendriyāni ca
 15 cakṣuḥ-śrotra-tvag-rasana-ghrāṇā-'khyāni pañca. etāir daṣabhiḥ sahā 'nta-
 ram mana ekādaṣakam ekādaṣe-'ndriyam ity arthaḥ. indrasya saṅghāte-
 'ṣvarasya karaṇam indriyam. tathā cā 'hamkāra-kāryatve sati karaṇatvam
 indriyatvam iti.

indriyānām bhāutikatva-mataṁ nirākaroti :

20 āhamkārikatva-ṣrutir na bhāutikāni. 20.

indriyāni 'ti ṣeṣaḥ. āhamkārikatve ca pramāṇa-bhūtā ṣrutih kāla-
 luptā 'py ācārya-vākyān Manv-ādy-akhila-smṛtibhyaḥ cā 'numīyate. pra-
 tyakṣā ṣrutir “aham bahu syām” ity-ādiḥ. « nanv “annamayam hi,
 sāumya, mana” ity-ādir bhāutikatve 'pi ṣrutir asti » 'ti cen, na ; prakā-
 25 ṣakatva-sāmyenā 'ntahkaraṇo-'pādānatvasyāi 'vo 'citatayā 'hamkārikatva-
 ṣrutir eva mukhyatvāt ; bhūtānām api Hiraṇyagarbha-saṁkalpa-janyatayā
 'nnasya mana-janyatvāc ca. vyaṣṭi-mana-ādīnām bhūta-saṁśṛtātayāi 'va
 tiṣṭhatām bhūtebhyo 'bhivyakti-mātreṇa tu bhāutika-ṣrutir gāuṇī 'ti.

« nanu tathā 'py āhamkārikatva-nirṇayo na ghaṭate ; “asya puruṣasyā
 30 'gnim vāg apyeti, vātam prāṇaḥ, cakṣur ādityam” ity-ādi-ṣrutāu devatāsv
 indriyānām laya-kathanena devato-'pādānakatvasyā 'py avagamāt ; karaṇa
 eva hi kāryasya laya » ity aṣaṅkyā 'ha :

devatā-laya-ṣrutir nā 'rambhakasya. 21.

devatāsu yā laya-ṣrutih, 'sā nā 'rambhakasya nā 'rambhaka-ṣṣayiṇī
 35 'ty arthaḥ ; anārambhake 'pi bhū-tale jala-bindor laya-darṣanāt ; anāram-
 bhakeṣv api bhūteṣv ātmano laya-ṣravaṇāc ca. “vijñāna-ghana evāi

'tebhyo bhūtebhyah samutthāya tāny evā 'nuvinaçyati" 'ty-ādi-çrutāv iti bhāvaḥ.

indriyā-'ntargatam mano nityam iti kecit. tat pariharati:
tad-utpatti-çruter vināça-darçanāc ca. 22.

teṣāṁ sarveṣāṁ eve 'ndriyāṇāṁ utpattir asti;

6

"etasmāj jāyate prāṇo manaḥ sarve-'ndriyāṇi ce"

'ty-ādi-çruteḥ; vṛddhā-'dy-avasthāsu cakṣur-ādīnāṁ iva manaso 'py apa-
cayā-'dinā vināça-nirṇayāc ce 'ty arthaḥ. tathā co 'ktam:

"daçakena nivartante manaḥ sarve-'ndriyāṇi ce" 'ti.

manaso nityatva-vacanāni ca prakṛty-ākhyā-bīja-parāṇi 'ti.

10

golaka-jātam eve 'ndriyam iti nāstika-matam apākaroti:

atīndriyam indriyam, bhrāntānām adhiṣṭhānam. 23.

indriyam sarvam atīndriyam, na tu pratyakṣam; bhrāntānām eva
tv adhiṣṭhānam golakam tādātmyene 'ndriyam ity arthaḥ. — adhiṣṭhānam
ity eva pāṭhaḥ.

15

ekam eve 'ndriyam çakti-bhedād vilakṣaṇa-kārya-kārī 'ti matam
apākaroti:

çakti-bhede 'pi bheda-siddhāu nāi 'katvam. 24.

ekasyāi 've 'ndriyasya çakti-bheda-svikāre 'pī 'ndriya-bhedaḥ sidhyati;
çaktīnām apī 'ndriyatvāt. ato nāi 'katvam indriyasye 'ty arthaḥ.

20

« nanv ekasmād ahamkārān nānāvidhe-'ndriyo-'tpatti-kalpanāyām
nyāya-virodhaḥ. » tatrā 'ha:

na kalpanā-virodhaḥ pramāṇa-dṛṣṭasya. 25.

sugamam.

ekasyāi 'va mukhye-'ndriyasya manaso 'nye daça çakti-bhedā ity āha: 25
ubhaya-'tmakam manaḥ. 26.

jñāna-karme-'ndriyā-'tmakam mana ity arthaḥ.

ubhaya-'tmakam ity asyā 'rtham svayam vivṛṇoti:

guṇa-paripāma-bhedān nānātvam, avasthā-vat. 27.

yathāi 'ka eva naraḥ saṅga-vaçān nānātvam bhajate, kāmīni-saṅgāt 30
kāmuko, virakta-saṅgād virakto, 'nya-saṅgāc cā 'nya, evam mano 'pi cakṣur-
ādi-saṅgāc cakṣur-ādy-ekībhāvena darçanā-'di-vṛtti-viçiṣṭatayā nānā bhavati.
tatra hetur guṇe 'ty-ādi; guṇānām sattvā-'dīnām pariṇāma-bhedeṣu sām-
arthyād ity arthaḥ. etac cā "nyatra-manā abhūvaṁ, nā 'çrāuṣam" ity-

ādi-ṣṛuṭi-siddhāc cakṣur-ādinām manaḥ-saṃyogaṃ vinā vyāpārā-¹ kṣamatvād anumīyate.

jñāna-karme-²ndriyayor viṣayam āha :

rūpā-³di-rasa-malā-⁴nta ubhayoḥ. 28.

anna-rasānām mālāḥ puriṣā-⁵diḥ. tathā ca rūpa-rasa-gandha-sparṣa-⁶ṣabdā vaktavyā-⁷dātavya-gantavyā-⁸nandayitavyo-⁹tsraṣṭavyāḥ co 'bhayor jñāna-karme-¹⁰ndriyayor daṣa viṣayā ity arthaḥ. ānandayitavyam co 'pa-¹¹sthasyo 'pasthā-¹²ntaram ; upasthasya hy upasthā-¹³ntaram viṣaya iti.

yasye 'ndrasya yeno 'pakāreṇāi 'tānī 'ndriyānī 'ty ucyante, tad ubha-¹⁴yam āha :

draṣṭṛtvā-¹⁵dir ātmanaḥ, karaṇatvam indriyāṇām. 29.

draṣṭṛtvā-¹⁶di-pañcakaṃ vaktrtvā-¹⁷di-pañcakaṃ saṃkalpayitṛtvam cā 'tmanaḥ puruṣasya ; darṣaṇā-¹⁸di-vṛttāu karaṇatvam tv indriyāṇām ity arthaḥ. « nanu draṣṭṛtva-¹⁹ṣṛotṛtvā-²⁰'dikam kadā-cid anubhave paryavasānāt puruṣasyā 'vikāriṇo 'pi ghaṭatām ; vaktrtvā-²¹'dikam tu kriyā-mātraiḥ, tat katham kṛtasthasya ghaṭatām? » iti cen, na ; ayas-kānta-vat sāmṇidhya-²²mātreṇa darṣaṇā-²³di-vṛtti-kartṛtvasyai 'vā 'tra draṣṭṛtvā-²⁴di-ṣabdā-²⁵rthatvāt. yathā hi mahā-rājah svayam avyāpriyamāṇo 'pi sāṃyena karaṇena yoddhā bhavaty, ājñā-mātreṇa prerakatvāt, tathā kṛtastho 'pi puruṣaḥ cakṣur-ādy-²⁶akṣhila-karaṇair draṣṭā vaktā saṃkalpayitā ce 'ty evam-ādir bhavati ; saṃ-²⁷yogā-²⁸'khyā-sāmṇidhya-mātreṇai 'va teṣāṃ prerakatvād, ayas-kānta-maṇi-²⁹vad iti. kartṛtvam cā 'tra kāraka-cakra-prayoktrtvam, karaṇatvam tu kriyā-hetu-vyāpāravattvam tat-sādhakatamatvam vā, kuṭhārā-³⁰di-vat. yat tu ṣaṣṭreṣu puruṣe darṣaṇā-³¹di-kartṛtvam niṣidhyate, tad-anukūla-kṛtimat-³²tvaṃ tat tat-kriyāvattvam vā. tathā co 'ktam :

“ata ātmani kartṛtvam akartṛtvam ca saṃsthitam :

niricchatvād akartā 'sāu, kartā saṃnidhi-mātrata ” iti.

ata eva kāraka-cakra-prayoktrtvā-³³ṣakter ātma-svarūpatayā draṣṭṛtva-vaktr-³⁴tvā-³⁵'dikam ātmano nityam iti ṣṛūyate “na draṣṭur dṛṣṭer viparilopo vidyate, na vaktur vakter viparilopo vidyate ” ity-ādine 'ti. « nanu pramāṇa-³⁶vibhāge pratyakṣā-³⁷di-vṛttinām eva karaṇatvam uktam ; atra katham indri-³⁸yasyo 'cyata? » iti cen, na ; atra darṣaṇā-³⁹di-rūpāsu cakṣur-ādi-dvāraka-⁴⁰buddhi-vṛttiṣv eve 'ndriyāṇām karaṇatva-vacanāt ; tatra ca puruṣa-niṣṭhe bodhā-⁴¹'khyā-phale vṛttinām karaṇatvasyo 'ktatvād iti.

idānīm antaḥkaraṇa-trayasyā 'sādhāraṇa-vṛttir āha :

trayāṇām svālakṣaṇyam. 30.

trayāṇām mahad-ahamkāra-manasām svālakṣaṇyam. svam-svam lak-

śaṇam asādhāraṇī vṛttir yeśām iti madhyama-pada-lopī vighrahaḥ; tasya bhāvas tattvam ity arthaḥ.

loke ca mahato lakṣaṇam adhyavasāyā-'di-prakṛṣṭa-guṇavattvam; ahamkṛtasya cā 'tmany avidyamāna-guṇā-'ropah; manasaḥ ce 'dam astv' ity aṅgikaraṇam iti. tathā ca buddher vṛttir adhyavasāyo, 'bhīmāno 5 'hamkārasya, saṃkalpa-vikalpāu manasa ity āyātam. saṃkalpaḥ cikīṛṣā, "saṃkalpaḥ karma mānasam" ity Anuṣāsanāt; vikalpaḥ ca saṃcayo yogo- 'kta-bhrama-viṣeṣo vā, na tu viṣiṣṭa-jñānam, tasya buddhi-vṛttitvād iti.

trayāṇām sādharmaṇīm vṛttim apy āha:

sāmānya-karaṇa-vṛttih prāṇā-'dyā vāyavaḥ pañca. 31.

10

prāṇā-'di-rūpāḥ pañca vāyu-vat saṃcārād vāyavo ye prasiddhās, te sāmānyā sādharmaṇī karaṇasyā 'ntaḥkaraṇa-trayasya vṛttih, pariṇāma-bhedā ity arthaḥ. tad etat Kārikayo 'ktam:

"svālakṣaṇyaṁ vṛttis trayasya, sāi 'ṣū bhavaty asāmānyā;
sāmānya-karaṇa-vṛttih prāṇā-'dyā vāyavaḥ pañce" 'ti.

15

atra kaṇcit « prāṇā-'dyā vāyu-viṣeṣā eva, te cā 'ntaḥkaraṇa-vṛttyā jīvana-yoni-prayatna-rūpayā vyāpriyanta iti kṛtvā prāṇā-'dyāḥ karaṇa-vṛttir ity abheda-nirdeṣa » ity āha. tan na; "na vāyu-kriye, prthag-upadeṣād" iti Vedānta-sūtreṇa prāṇasya vāyutva-vāyu-pariṇāmatvayoḥ sphuṭam pratiṣedhād atrā 'pi tad-eka-vākyatāu-'cityāt; mano-dharmasya kāmā-'deḥ 20 prāṇa-kṣobhakatayā sāmānādhikaraṇyeṇāi 'vau 'cityāc ca. vāyu-prāṇayoh prthag-upadeṣa-ṣrutayas tu:

"etasamāj jāyate prāṇo manah sarve-'ndriyāṇi ca
kham vāyur jyotir āpaḥ ca prthivī viśvasya dhārīṇī"

'ty-ādyā iti. ata eva liṅga-ṣarīra-madhye prāṇānām agaṇane 'pi na nyū- 25 natā; buddher eva kriyā-śaktyā sūtrātma-prāṇā-'di-nāmakatvād iti.

antaḥkaraṇa-pariṇāme 'pi vāyu-tulya-saṃcāra-viṣeṣād vāyu-devatā- 'dhiṣṭhitatvāc ca vāyu-vyavahāro-'papaṭtir iti.

vaiśeṣikāṇām ivā 'smākaṁ nā 'yam niyamo, yad indriya-vṛttih krame- 30 nāi 'va bhavati, nāi 'kade 'ty āha:

kramaḥ 'kramaḥ ce 'ndriya-vṛttih. 32.

sugamam. jāti-sāmkaryasyā 'smākaṁ adosatvāt sāmāgrī-samava- dhāne saty anekāir apī 'ndriyāir ekadāi 'ka-vṛtty-utpādane bādhakaṁ nā 'stī 'ti bhāvaḥ.

indriya-vṛttinām vibhāgaḥ ca Kārikayā vyākhyātaḥ:

35

"ṣaḍdā-'diṣu pañcānām ālocana-mātram iṣyate vṛttih;
vacanā-'dāna-viharaṇo-'tsargā-'nandāḥ ca pañcānām" iti.

ālocanam ca pūrvā-'cāryāir vyākhyātam :

“asti hy ālocanam jñānam prathamam nirvikalpakam ;
param punas tathā vastu-dharmāir jāty-ādibhis tathe ” 'ti.

- param uttara-kālīnam ca punar vastu-dharmāir dravya-rūpa-dharmāis tathā
5 jāty-ādibhiḥ ca jñānam savikalpakam tathā 'locanā-'khyam bhavati 'ty
arthah. tathā ca nirvikalpaka-savikalpaka-rūpam dvividham apy āndri-
yakam jñānam ālocana-samjñam iti labdham. kaṇcit tu « nirvikalpakam
jñānam evā 'locanam indriya-janyam ca bhavati, savikalpakam tu mano-
mātra-janyam » iti ślokā-'rtham āha. tan na ; Yoga-bhāṣye Vyāsa-devāir
10 viśiṣṭa-jñānasyā 'py āndriyakatvaśya vyavasthāpitatvāt ; indriyāir viśiṣṭa-
jñāne bādhakā-'bhāvāc ca. sama eva ca sūtrā-'rtham apy evam vyācāṣṭe :
«bāhyo-'ndriyam ārabhya buddhi-paryantasya vṛttir utsargataḥ kramena
bhavati kadācit tu vyāghrā-'di-darṣana-kāle bhaya-viṣeṣād vidyul-late 'va
sarva-karaneṣv ekadāi 'va vṛttir bhavati 'ty artha » iti. tad apy asat :
15 asmin sūtra indriya-vṛttinām eva kramikā-'kramikatva-vacanāt. na
buddhy-ahamkāra-vṛttyoḥ prasaṅgo 'py asti. kim cāi 'kadā 'neke-'ndriya-
vṛttāv eva vādi-vipratipattyā tan-nirṇaya-paratvam eva sūtrasyo 'citam,
mano-'nutva-pratiśedhāya, na tu kāka-dantā-'nveṣaṇa-paratvam iti.

- piṇḍīkrtya buddhi-vṛttiḥ saṃsāra-nidānatā-pratipādanā-'rtham ādau
20 darśayati :

vṛttayaḥ pañcatayyaḥ klišṭā-'klišṭāḥ. 33.

- klišṭā aklišṭā vā bhavantu vṛttayaḥ, pañcatayyaḥ pañca-prakārā eva,
nā 'dhikā ity arthaḥ. klišṭā duḥkhadāḥ samsārika-vṛttayo, 'klišṭāḥ ca tad-
viparītā yoga-kālīna-vṛttayaḥ. vṛttinām pañca-prakāratvam Pātañjala-
25 sūtreṇo 'ktam : “ pramāṇa-viparyaya-vikalpa-nidrā-smṛtaya ” iti. tatra
pramāṇa-vṛttir atrā 'py uktā. viparyayas tv asmākaṃ vivekā-'graha evā,
'nyathā-khyāter nirasyatvāt. vikalpas tu viṣeṣa-darṣana-kāle 'pi « Rāhoḥ
ṣirah, puruṣasya cāitanyam » ity-ādi-jñānam. nidrā ca suṣupti-kālīnā
buddhi-vṛttiḥ. smṛtiḥ ca saṃskāra-janyam jñānam iti. etat sarvam
30 Pātañjale sūtritam.

yā etā buddhi-vṛttaya uktā, etad-āupādhiky eva puruṣasyā 'nya-
rūpatā, na svataḥ ; etan-nivṛttāu ca puruṣaḥ svarūpe 'vasthito bhavati 'ty
anayā 'pi diṣṭa puruṣasya svarūpam paricāyayati :

tan-nivṛttāv upaśānto-'parāgaḥ svasthaḥ. 34.

- 35 tāsām vṛttinām virāma-daśyām cānta-tat-pratibimbakaḥ svastho bha-
vati, kāivalya ivā 'nyadā 'pī 'ty arthaḥ. tathā ca Yoga-sūtra-trayam :
“yogaḥ citta-vṛtti-nirodhaḥ,” “ tadā draṣṭuḥ svarūpe 'vasthānam,” “ vṛtti-
sārūpyam itaratre ” 'ti. idam eva ca puruṣasya svasthatvam, yad upādhī-

vṛtteḥ pratibimbasya nivṛttir iti. etādṛṣī cā 'vasthā puruṣasya Vāsiṣṭhe
dr̥ṣṭāntena pradarṣitā, yathā :

“anāptā-'khilā-çailā-'di-pratibimbe hi yādṛṣī
syād darpaṇe darpanatā kevalā-'tma-svarūpiṇī,
aham tvaṁ jagad ity-ādāu praçānte dṛçya-sambhrame
syāt tādṛṣī kevalatā sthite draṣṭary avikṣaṇa ” iti.

6

etad eva dr̥ṣṭāntena vivṛṇoti :

kusuma-vac ca maṇiḥ. 35.

ca-kāro hetāu. kusumene 'va maṇir ity arthaḥ. yathā japā-kusume-
na sphaṭika-maṇī rakto 'svastho bhavati tan-nivṛttāu ca rāga-çūnyaḥ svastho 10
bhavati, tadvad iti. tad etad uktaṁ Kāurme :

“yathā samlakṣyate raktaḥ kevalaḥ sphaṭiko janāiḥ
rañjakā-'dy-upadhānena, tadvat parama-pūruṣa ” iti.

« nanu kasya prayatnena karaṇa-jātam pravartatām ; puruṣasya kūṭa-
sthatvād içvarasya ca pratiṣiddhatvād ? » iti. tatrā 'ha :

15

puruṣārtham karaṇa-'dbhavo 'py, adṛṣṭo-'llāsāt. 36.

pradhāna-pravṛtti-vat puruṣārtham karaṇa-'dbhavaḥ karaṇānām pra-
vṛttir api puruṣasyā 'dr̥ṣṭā-'bhivyakter eva bhavati 'ty arthaḥ. adṛṣṭam co
'pādher eva.

parārtham svataḥ pravṛttāu dr̥ṣṭāntam āha :

20

dhenu-vad vatsāya. 37.

yathā vatsārtham dhenuḥ svayam eva kṣīraṁ sravati, nā 'nyam yatnam
apekṣate, tathāi 'va svāminaḥ puruṣasya kṛte svayam eva karaṇāni pravar-
tanta ity arthaḥ. dṛçyate ca suṣuptāt svayam eva buddher utthānam iti.
etad eva Kārikayā 'py uktam :

25

“svām-svām pratipadyante parasparā-'kūta-hetukām vṛttim ;
puruṣārtha eva hetur, na kenacit kāryate karaṇam ” iti.

« bāhyā-'bhyanterāir militvā kiyanti karaṇāni ? » 'ty ākāṅkṣāyām āha :

karaṇam trayodaça-vidham avāntara-bhedāt. 38.

antaḥkaraṇa-trayaṁ daça bāhya-karaṇāni militvā trayodaça. teṣv api 30
vyakti-bhedenā 'nantyam pratipādayitum < vidham > ity uktam. buddhir
eva mukhyaṁ karaṇam ity āçayeno 'ktam : < avāntara-bhedād > iti ; ekasyāi
'va buddhy-ākhyā-karaṇasya karaṇānām anekatvād ity arthaḥ.

« nanu buddhir eva puruṣe 'rtha-samarpakatvān mukhyaṁ karaṇam,
anyeṣāṁ ca karaṇatvaṁ gāuṇam ; tatra ko guṇa ? » ity ākāṅkṣāyām āha : 35

indriyeṣu sādhakatamatva-guṇa-yogāt, kuṭhāra-vat. 39.

indriyeṣu puruṣārtha-sādhakatamatva-rūpaḥ karaṇasya buddher guṇaḥ paramparayā 'sti; atas trayodaça-vidhaṃ karaṇam upapadyata iti pūrva-sūtrenā 'nvayaḥ. kuṭhāra-vat iti; yathā phalā-'yoga-vyavacchinatayā
 5 prahāṛasyāi 'va cchidāyām mukhya-karaṇatve 'pi prakṛṣṭa-sādhana-tva-guṇa-yogāt kuṭhāṛasyā 'pi karaṇatvaṃ, tathe 'ty arthaḥ.

antaḥkaraṇasyāi 'katvam abhipretyā 'haṃkārasya gāuṇa-karaṇatvam atra no 'ktam.

gāuṇa-mukhya-bhāve vyavasthāṃ viśiṣyā 'ha:

10 dvayoḥ pradhānam mano, loka-vat bhṛtya-vargeṣu. 40.

dvayor bāhyā-'ntarayor madhye mano buddhir eva pradhānam, mukhyaṃ, sāksāt-karaṇam iti yāvat; puruṣe 'rtha-samarpakatvāt; yathā bhṛtya-vargeṣu madhye kaṇṇad eva loka rājñāḥ pradhāno bhavaty, anye ca tad-upasarjanī-bhūtā grāmā-'dhyakṣā-'dayas, tadvad ity arthaḥ.

15 atra manaḥ-ṣabdo na tṛtīyā-'ntaḥkaraṇa-vācī; vakṣyamāṇasyā 'khila-saṃskārā-'dhāratvasya buddhy-atirikteṣv asaṃbhavāt; sambhave vā buddhi-kalpana-vāiyarthyād iti.

buddheḥ pradhānatve hetuṃ āha tribhiḥ sūtrāḥ:

avyabhicārāt. 41.

20 sarva-karaṇa-vyāpakatvāt phalā-'vyabhicārād ve 'ty arthaḥ.

tathā 'ṣeṣa-saṃskārā-'dhāratvāt. 42.

buddher evā 'khila-saṃskārā-'dhāratā, na tu cakṣur-āder ahaṃkāra-manasor vā; pūrva-dṛṣṭa-ṣrutā-'dy-arthānām andha-badhirā-'dibhiḥ smaraṇā-'nupapatteḥ; tattva-jñānenā 'haṃkāra-manasor laye 'pi smaraṇa-darṣanāc

25 ca. ato 'ṣeṣa-saṃskārā-'dhāratayā 'pi buddher eva sarvebhyaḥ pradhānatvam ity arthaḥ.

smṛtyā 'numānāc ca. 43.

smṛtyā cintana-rūpayā vṛttyā prādhānyā-'numānāc ce 'ty arthaḥ. cintā-vṛttir hi dhyānā-'khyā sarva-vṛttibhyaḥ ṣreṣṭhā; tad-aṣṛayatayā ca
 30 cittā-'para-nāmnī buddhir eva ṣreṣṭhā 'nya-vṛttika-karaṇebhya ity arthaḥ.

«nanu cintā-vṛttiḥ puruṣasyāi 'vā 'stu.» tatrā 'ha:

sambhaven na svataḥ. 44.

svataḥ puruṣasya smṛtir na sambhavet, kūṭasthatvād ity arthaḥ. itthaṃ vā vyākhyeyam: «nanv evam buddhir eva karaṇam astu; kṛtam

35 avāntara-karaṇāiḥ » ity ācaṅkāyām āha: «sambhaven na svataḥ » iti. cakṣur-ādi-dvārātāṃ vinā 'khila-vyāpāreṣu buddheḥ svataḥ karaṇatvaṃ na sambhavet; andhā-'der api rūpā-'di-darṣanā-'patter ity arthaḥ.

«nanv evam buddher eva prādhānyē katham manasa ubhayā'tma-
katvam prāg uktam?» tatrā 'ha:

āpekṣiko guṇa-pradhāna-bhāvaḥ, kriyā-viṣeṣāt. 45.

kriyā-viṣeṣam prati karaṇānām āpekṣiko guṇa-pradhāna-bhāvaḥ:
cakṣur-ādi-vyāpāreṣu manas pradhānam, mano-vyāpāre cā 'hamkāro,
'hamkāra-vyāpāre ca buddhiḥ pradhānam.

«nanv asya puruṣasye 'yam buddhir eva karaṇam, na buddhy-antaram
ity evam vyavasthā kiṃ-nimittike?» 'ty ākāṅkṣāyām āha:

tat-karmā-'rjitatvāt tad-artham abhiceṣṭā, loka-vat. 46.

tat-puruṣīya-karma-jatvāt karaṇasya tat-puruṣārtham abhiceṣṭā sarva-10
vyāpāro bhavati. loka-vat iti; yathā loke yena puruṣeṇa krayā-'di-
karmanā 'rjito yaḥ kuṭhūrā-'dis, tat-puruṣārtham eva tasya cchidā-'di-
vyāpāra ity arthaḥ. ataḥ karaṇa-vyavasthe 'ti bhāvaḥ.

yady api kūṭasthatayā puruṣe karma nā 'sti, tathā 'pi bhoga-sādhana-
tayā puruṣa-svāmikatvena rājño jayā-'di-vad eva puruṣasya karmo 'cyate. 16
«nanu karmana eva tat-puruṣīyatve kiṃ niyāmakam?» iti cet, tathā-
vidham karmā-'ntaram eva. anāditvāt tu nā 'navasthā doṣāye 'ti. yat tu
kaṇeid avivekī vadati «buddhi-pratibimbīta-puruṣasya karme» 'ti, tan na;
Yoga-bhāṣye 'smad-ukta-prakāraśyāi 'vo 'ktatvenā 'nya-prakāraśyā 'prāmā-
nikatvāt: pratibimbasyā 'vastutvena karmā-'dy-asambhavāc ca; anyathā 20
pratibimbasya karma-tad-bhogā-'dy-aṅgikāre bimbatvā-'bhimata-puruṣa-
kalpanā-vāiyarthyasya pūrvam pratipāditatvād iti.

buddheḥ prādhānyam prakāṣi-kartum upasaṃharati:

samāna-karma-yoge buddheḥ prādhānyam, loka-val — loka-vat. 47.

25

yady api puruṣārthatvena samāna eva sarveṣāṃ karaṇānām vyāpāras,
tathā 'pi buddher eva prādhānyam. loka-vat; loke hi rājā-'rthakatvā-
'viṣeṣe 'pi grāmā-'dhyakṣā-'diṣu madhye mantriṇa eva prādhānyam, tadvad
ity arthaḥ. ata eva buddhir eva mahān iti sarva-ḥṣtreṣu gīyata iti. —
vīpśā 'dhyāya-samāptāu.

30

liṅga-dehasya ghaṭakam yat saptadaṣa-sāṃkhyakam,
pradhāna-kāryam tat sūkṣmam atrā 'dhyāye 'nuvarṇitam.

iti ṣrī-Vijñānā-'cārya-nirmite Kāpila-sāṃkhya-pravacanasya bhāṣye pra-
dhāna-kāryā-'dhyāyo dvitīyaḥ.

itaḥ param pradhānasya sthūla-kāryam mahā-bhūtāni caṇīra-dvayam ca vaktavyam; tataḥ ca vividha-yoni-gaty-ādayo jñāna-sādhana-nuṣṭhāna-hetv-apara-vāirāgyā-rtham; tataḥ ca para-vāirāgyāya jñāna-sādhanaṇy akhilāni vaktavyāni 'ti tṛtiyā-rambhaḥ :

6 **aviṣeṣād viṣeṣā-rambhaḥ. 1.**

nā 'sti viṣeṣaḥ cānta-ghora-mūḍhatvā-'di-rūpo yatre 'ty aviṣeṣo bhūta-sūkṣmam pañca-tanmātrā-'khyam. tasmāc chāntā-'di-rūpa-viṣeṣavattvena viṣeṣāṇām sthūlāṇām mahā-bhūtāṇām ārambha ity arthaḥ. sukhā-'dy-ātmakatā hi cāntā-'di-rūpā sthūla-bhūteṣv eva tāratamya-'dibhir abhivya-
10 yate, na sūkṣmeṣu; teṣāṇ cāntāi-'karūpatayāi 'va yogiav abhivyakter iti.

tad evam pūrvā-'dhyāyam ārabhya trayoviṇṇati-tattvāṇām utpattim uktvā tasmāc caṇīra-dvayo-'tpattim āha :

tasmāc caṇīrasya. 2.

tasmāt trayoviṇṇati-tattvāt sthūla-sūkṣma-caṇīra-dvayaṣyā 'rambha ity
15 arthaḥ.

samprati trayoviṇṇati-tattve saṁsārā-'nyathā-'nupapattim pramāṇa-yati :

tad-bijāt saṁsṛtiḥ. 3.

tasya caṇīrasya bijāt trayoviṇṇati-tattva-rūpāt sūkṣmād dhetoḥ puru-
20 ṣasya saṁsṛtir gatā-'gate bhavataḥ; kūṭasthasya vibhutayā svato gaty-ādy-asambhavād ity arthaḥ. trayoviṇṇati-tattve 'vasthito hi puruṣas tenāi 'vo 'pādhinā pūrvā-kṛta-karma-bhogā-'rtham dehād dehaṁ saṁsaratī ;

“ mānasam manasāi 'vā 'yam upabhuṅkte ṇubhā-'ṇubham,
vācā vācā kṛtaṁ karma, kāyenāi 'va tu kāyikam ”

25 ity-ādi-smṛtibhiḥ pūrvā-sargiya-karmo-'pakaraṇāir evo 'tsargataḥ sargā-'ntareṣū 'pabhoga-siddheḥ. ata eva Brahma-sūtram upasaṁharati “ sam-pariṣvakta ” iti.

saṁsṛter avadhim apy āha :

ā vivekāc ca pravartanam aviṣeṣāṇām. 4.

30 iṇvarā-'niṇvaratvā-'di-viṣeṣa-rahitāṇām sarveṣām eva pumsām viveka-paryantam eva pravartanam saṁsṛtir āvaṇyakī, viveko-'ttaram ca na se 'ty arthaḥ.

tatra hetum āha :

upabhogād itarasya. 5.

35 itarasyā 'vivekina eva svīya-karma-phala-bhogā-'vaṇyambhavād ity arthaḥ.

deha-sattve 'pi saṁsṛti-kāle bhogo nā 'stī 'ty āha :

samprati parimukto dvābhyām. 6.

samprati saṁsṛti-kāle puruṣo dvābhyāṁ cīto-ṣṇa-sukha-duḥkhā'di-dvandvāḥ parimukto bhavati 'ty arthaḥ. tad etat Kārikayo 'ktam :

“saṁsarati nirupabhogam bhāvāir adhivāsitaṁ liṅgam ” iti. 6
bhāvā dharmā-dharma-vāsanā'dayaḥ.

ataḥ paraṁ cārīra-dvayaṁ viśiṣya vaktum upakramate :

mātā-pitr-jam sthūlam prāyaça, itaran na tathā. 7.

sthūlam mātā-pitr-jam prāyaço bāhulyena; ayoni-jasyā 'pi sthūla-
cārīrasya smaraṇāt. itarac ca sūkṣma-cārīraṁ na tathā, na mātā-pitr-jam; 10
sargā'dy-utpannatvād ity arthaḥ. tad uktam Kārikayā :

“pūrvo'tpannam asaktaṁ niyatam mahad-ādi-sūkṣma-paryantam
saṁsarati nirupabhogam bhāvāir adhivāsitaṁ liṅgam ” iti.

niyatam nityam, dvi-parārdha-sthāyi gāuṇa-nityam; prati-cārīraṁ liṅgo-
'tpatti-kalpane gāuravāt. pralaye tu tan-nāçaḥ cṛuti-smṛti-pramāṇyād 16
isyate.

gati-kāle bhogā-bhāva-vacanam utsargā-bhiprāyeṇa; kadācit tu vāya-
viya-cārīra-praveçato gamana-kāle 'pi bhogo bhavati; ato Yama-mārge
duḥkha-bhoga-vākyāny upapadyanta iti.

«sthūla-sūkṣma-cārīrayor madhye kim-upādhikāḥ puruṣasya dvandva- 20
yogaḥ?» tad avadhārayati :

pūrvo'tpattes tat-kāryatvam, bhogād ekasya, ne 'tarasya. 8.

pūrvam sargā'dāv utpattir yasya liṅga-cārīrasya, tasyāi 'va tat-kārya-
tvaṁ sukha-duḥkha-kāryakatvam. kutaḥ? ekasya liṅga-dehasyāi 'va
sukha-duḥkhā'-khyā-bhogāt; na tv itarasya sthūla-cārīrasya; mṛta-cārīre 25
sukha-duḥkhā'dy-abhāvasya sarva-sammatatvād ity arthaḥ.

uktaṣya sūkṣma-cārīrasya svarūpam āha :

saptadaçai-'kaṁ liṅgam. 9.

sūkṣma-cārīraṁ apy ādhārā'dheya-bhāvena dvidvidham bhavati. tatra
saptadaça militvā liṅga-cārīraṁ; tac ca sargā'dāu samaṣṭi-rūpam ekam 30
eva bhavati 'ty arthaḥ. ekādaçe 'ndriyāṇi pañca tanmātrāṇi buddhiḥ ce
'ti saptadaça; ahaṁkārasya buddhāv evā 'ntarbhāvaḥ.

caturtha-sūtre vakṣyamāṇa-pramāṇād etāny eva saptadaça liṅgam
mantavyam, na tu saptadaçaṁ ekam ce 'ty aṣṭādaçatayā vyākhyeyam;
uttara-sūtreṇa vyakti-bhedasyo 'papādyatayā 'tra liṅgāi-'katva ekaçabdasya 35
tātparyā'-vadhāraṇac ca;

“karmā-'tmā puruṣo yo 'sāu, bandha-mokṣāṇi sa yujyate,
sa saptadaṣakenā 'pi rācinā yujyate ca sa”

iti Mokṣadharmā-'dāu liṅga-ṣarīrasya saptadaṣatva-siddheḥ ca. saptadaṣā
'vayavā atra santī 'ti saptadaṣako rūḥir ity arthaḥ. rūḥi-ṣabdena sthūla-
5 deha-val liṅga-dehasyā 'vayavitvam nirākṛtam; avayavi-rūpeṇa dravyā-
'ntara-kalpanāyān gāuravāt. sthūla-dehasya cā 'vayavitvam ekatā-'di-
pratyakṣā-'nurodhena kalpyata iti.

atra ca liṅga-dehe buddhir eva pradhāne 'ty ācayena liṅga-dehasya
bhogaḥ prāg uktaḥ. prāṇaḥ cā 'ntaḥkaraṇasyāi 'va vṛtti-bhedaḥ; ato
10 liṅga-dehe prāṇa-pañcakasyā 'py antarbhāva iti. asya saptadaṣā-'vayava-
kasya ṣarīratvam svayam vakṣyati: “liṅga-ṣarīra-nimittaka iti Sanan-
danā-'cārya” iti sūtreṇa. ato bhogā-'yatanatvam eva mukhyaṁ ṣarīra-
lakṣaṇam. tad-āṣrayatayā tv anyatra ṣarīratvam iti paṇḍit vyakti-bhavi-
ṣyati. “ceṣṭe-'ndriyā-'rthā-'ṣrayaḥ ṣarīram” iti tu Nyāye 'pi tasyāi 'va
16 lakṣaṇam kṛtam iti.

«nanu liṅgaṁ ced ekam, tarhi katham puruṣa-bhedena vilakṣaṇā
bhogaḥ syuḥ?» tatrā 'ha:

vyakti-bhedaḥ karma-viṣeṣāt. 10.

yady api sargā-'dāu Hiranyagarbho-'pādhi-rūpam ekam eva liṅgaṁ,
20 tathā 'pi tasya paṇḍit vyakti-bhedo vyakti-rūpeṇā 'nṣato nānātvaṁ api
bhavati; yathe 'dānīm ekasya pitṛ-liṅga-dehasya nānātvaṁ aṇṣato bhavati
putra-kanyā-'di-liṅga-deha-rūpeṇa. tatra kāraṇam āha: karma-viṣeṣād iti;
jīvā-'ntarāṇām bhoga-hetu-karmā-'der ity arthaḥ. atra viṣeṣa-vacanāt
samaṣṭi-sṛṣṭir jīvānām sādharmaṇāṇi karmabhir bhavati 'ty āyātam. ayaṁ
26 ca vyakti-bhedo Manv-ādiṣv apy uktaḥ; yathā Manāu samaṣṭi-puruṣasya
ṣaḍ-indriyo-'tpatty-anantaram:

“teṣāṁ tv avayavān sūkṣmān ṣaṇṇām apy amitāu-'jaśām
saṁniveṣyā 'tma-mātrāsu sarva-bhūtāni nirmama” iti.

ṣaṇṇām iti samasta-liṅga-ṣarīro-'palakṣaṇam. ātma-mātrāsu, cid-aṅgeṣu
30 samyojye 'ty arthaḥ. tathā ca tatrāi 'va vākyā-'ntaram:

“tao-ṣarīra-samutpannāṇi kāryāis tāiḥ karaṇāṇi saha *
kṣetra-jñāḥ samajāyanta gātrebhyas tasya dhīmata” iti.

«nanv evam bhogā-'yatanatayā liṅgasyāi 'va ṣarīratve sthūle katham
ṣarīra-vyavahāraḥ?» tatrā 'ha:

35 **tad-adhiṣṭhānā-'ṣraye dehe tad-vādāt tad-vādaḥ. 11.**

tasya liṅgasya yad adhiṣṭhānam āṣrayo vakṣyamāṇa-bhūta-pañcakam,
tasyā 'ṣraye. ṣāṭkāuṣika-dehe tad-vādo deha-vādas, tad-vādāt tasyā 'dhi-

ṣṭhāna-ṣabdo-'ktasya deha-vādād ity arthaḥ. liṅga-sambandhād adhiṣṭhānasya dehatvam, adhiṣṭhānā-'ṣrayatvāc ca sthūlasya dehatvam iti paryavasito 'rthaḥ. adhiṣṭhāna-ṣarīram ca sūkṣmam pañca-bhūtā-'tmakam vakṣyate. tathā ca ṣarīra-trayaṃ siddham. yat tu

“ātivāhika eko 'sti deho 'nyas tv ādhibhāutikaḥ
sarvāsām bhūta-jātīnām, brahmaṇas tv eka eva kim?”

ity-ādi-ṣāstreṣu ṣarīra-dvayam eva ṣrūyate, tal liṅga-ṣarīrā-'dhiṣṭhāna-ṣarīrayor anyo-'nya-niyatatvena sūkṣmatvena cāi 'katā-'bhīprāyād iti.

«nanu ṣātkāuṣikā-'tirikte liṅga-ṣarīrā-'dhiṣṭhāna-bhūte ṣarīrā-'ntare kim pramāṇam?» ity ākāṅkṣāyām āha: 10

na svātantryāt tad ṛte chāyā-vac citra-vac ca. 12.

tal liṅga-ṣarīram tad ṛte 'dhiṣṭhānam vinā svātantryān na tiṣṭhati, yathā chāyā nirādhārā na tiṣṭhati, yathā vā citram ity arthaḥ. tathā ca sthūla-deham tyaktvā lokū-'ntara-gamanāya liṅga-dehasyā 'dhāra-bhūtam ṣarīrā-'ntaram sidhyati 'ti bhāvaḥ. tasya ca svarūpaṃ Kārikāyām uktam: 16

“sūkṣmā mātā-pitr-jāḥ saha prabhūtais tridhā viṣeṣāḥ syuḥ;
sūkṣmās teṣām niyatā, mātā-pitr-jā nivartanta” iti.

atra tanmātra-kāryam mātā-pitr-ja-ṣarīrā-'pekṣayā sūkṣmam yad bhūta-pañcakam yāval-liṅga-sthāyi proktam, tad eva liṅgā-'dhiṣṭhānam ṣarīram iti labdham Kārikā-'ntareṇa: 20

“citraṃ yathā 'ṣrayam ṛte, sthāṇv-ādibhyo vinā yathā chāyā,
tadvad vinā viṣeṣāir na tiṣṭhati nirāṣrayam liṅgam” iti.

viṣeṣāḥ sthūla-bhūtāḥ sūkṣmā-'khyāḥ, sthūlā-'vāntara-bhedāir iti yāvat. asyām Kārikāyām sūkṣmā-'khyānām sthūla-bhūtānām liṅga-ṣarīrād bhedā-'vagamena 25

“pūrvo-'tpannam asaktam niyatam mahad-ādi-sūkṣma-paryantam”

ity-ādi-pūrvo-'dāhṛta-Kārikāyām sūkṣma-bhūta-paryantasya liṅgatvam nā 'rthaḥ; kim tu mahad-ādi-rūpaṃ yal liṅgam, tat svā-'dhāra-sūkṣma-paryantam saṃsarati, tena saha saṃsarati 'ty arthaḥ. «nanv evam liṅga-ghaṭaka-padārthāḥ kiyanta iti katham avadbhāryam?» iti cet, 30

“vāsanā bhūta-sūkṣmam ca karma-vidye tathāi 'va ca
daṣe-'ndriyam mano buddhir: etal liṅgam vidur budhā”

iti Vāsiṣṭhā-'di-vākyebhyaḥ. atra liṅga-ṣarīra-pratipādanenāi 'va puryaṣṭakam api vyākhyeyam ity āṣayena buddhi-dharmāṇām api vāsanā-karma-vidyānām prthag upanyāsaḥ. bhūta-sūkṣmam cāi 'tra tanmātrā, daṣe 35
'ndriyāṇi ca jñāna-karme-'ndriya-bhedena pura-dvayam ity āṣayaḥ. yat

tu māyā-vādinō liṅga-ṣarīrasya tanmātra-sthāne prāṇā-'di-pañcakam prakṣipanti purya-aṣṭakam cā 'nyathā kalpayanti, tad aprāmāṇikam iti.

« nanu mūrta-dravyatayā vāyv-āder iva liṅgasyā 'kācam evā 'saṅgenā 'dhāro 'stu; vyartham anyatra saṅga-kalpanam » iti. tatrā 'ha:

6 mūrtatve 'pi na, saṃghāta-yogāt, taraṇi-vat. 13.

mūrtatve 'pi na svātantryād asaṅgatayā 'vasthānam; prakāṣa-rūpa-tvena sūryasye 'va saṃghāta-saṅgā-'numānād ity arthaḥ. sūryā-'dīni sarvāṇi tejāṇsi pārthiva-dravya-saṅgenāi 'vā 'vasthitāni dṛṣyante; liṅgam ca sattva-prakāṣamayam; ato bhūta-saṃgatam iti.

10 liṅgasya parimāṇam avadhārayati:

anu-parimāṇam tat, kṛti-ṣṛuteḥ. 14.

tal liṅgam anu-parimāṇam paricchinnam, na tv atyantam evā 'ṇu; sāvayavatvasyo 'ktatvāt. kutah? kṛti-ṣṛuteḥ kriyā-ṣṛuteḥ;

“ vijñānam yajñam tanute karmāṇi tanute 'pi ce ”

15 'ty-ādi-ṣṛuter vijñānā-'khyā-buddhi-pradhānatayā vijñānasya liṅgasyā 'khilā-karma-ṣṛavānād ity arthaḥ. vibhutve sati kriyā na sambhavati.

tad-gati-ṣṛuter iti pāṭhas tu samīcīnaḥ. liṅga-ṣarīrasya ca gati-ṣṛutiḥ: “ tam utkrāmantam prāṇo 'nūtkrāmati, prāṇam anūtkrāmantam sarve prāṇā anūtkrāmantī; savijñāno bhavati, savijñānam evā 'nvavakrāmatī ”

20 'ti. savijñāno buddhi-sahita eva jāyate, savijñānam yathā syāt, tathā sāmsarati ce 'ty arthaḥ.

paricchinnatve yukty-antaram āha:

tad-annamayatva-ṣṛuteḥ ca. 15.

tasya liṅgasyāi 'kadeṣato 'nnamayatva-ṣṛuter na vibhutvam sambhavati 25 'ti; vibhutve sati nityatā-'patter ity arthaḥ. sā ca ṣṛutir hi “ annamayam hi, sāumya, mana, āpomayaḥ prāṇas, tejomayī vāg ” ity-ādīḥ. yady api mana-ādīni na bhāutikāni, tathā 'py anna-sāmsṛṣṭa-sajātīyā-'ṇṣa-pūranād annamayatvā-'di-vyavahāro bodhyaḥ.

« acetanānām liṅgānām kim-artham sāmsṛtīr, dehād dehā-'ntāra-sam- 30 cāra? » ity āṣaṅkāyām āha:

puruṣārtham sāmsṛtīr liṅgānām, sūpa-kāra-vad rājñāḥ. 16.

yathā rājñāḥ sūpa-kārānām pāka-ṣālāsū samcāro rājārtham, tathā liṅga-ṣarīrānām sāmsṛtiḥ puruṣārtham ity arthaḥ.

liṅga-ṣarīram aṣeṣa-viṣeṣato vicāritam; idānīm sthūla-ṣarīram api 35 tathā vicārayati:

pañcabhāutiko dehaḥ. 17.

pañcānām bhūtānām militānām pariṇāmo deha ity arthaḥ.

matā-ntaram āha :

cāturbbhāutikam ity eke. 18.

ākāśasyā 'nārumbhakatvam abhipretye 'dam.

aikabhāutikam ity apare. 19.

pārthivam eva ṇarīram, anyāni ca bhūtāny upeṣṭambhaka-mātrāṇi 'ti bhāvaḥ. athavāi 'kabhāutikam ekāika-bhāutikam ity arthaḥ. manuṣyā-
'di-ṇarīre pārthivā-ṇṇā-dhikyena pārthivatā, sūryā-'di-lokeṣu ca teja-ādy-
ādhikeyena tāijasādītā ṇarīrāṇām, suvarṇā-'dīnām ive 'ti. imam eva pak-10
ṣam pañcamā-'dhyāye 'pi siddhāntayīṣyati.

dehasya bhāutikatvena yat sidhyati, tad āha :

na sāmśiddhikam cāitanyam, pratyekā-'drṣṭeḥ. 20.

bhūteṣu prthak-kṛteṣu cāitanyā-'darṇanād bhāutikasya dehasya na
svābhāvikam cāitanyam, kiṃ tv āupādhikam ity arthaḥ. 16

bādhakā-ntaram āha :

prapañca-maraṇā-'dy-abhāvaḥ ca. 21.

prapañcasya sarvasyāi 'va maraṇa-susupty-ādy-abhāvaḥ ca dehasya
svābhāvika-cāitanye sati syād ity arthaḥ. maraṇa-susupty-ādikam hi
dehasyā 'cetanatā; sā ca svābhāvika-cāitanye sati no 'papadyate; svabhā-20
vasya yāvad-dravya-bhāvitvād iti.

“pratyekā-'drṣṭer” iti yad uktam, tatrā 'ṇaṇkya pariharati :

mada-ṇakti-vac cet, pratyeka-paridrṣṭe sāmhatye tad-udbhavaḥ.
22.

« nanu yathā mādakatā-ṇaktiḥ pratyeka-dravyā-'vṛttir api milita-25
dravye vartata, evam cāitanyam api syād » iti cen, na; pratyeka-paridrṣṭe
sati sāmhatye tad-udbhavaḥ sambhavet; prakṛte tu pratyeka-paridrṣṭatvam
nā 'sti. ato drṣṭānte pratyekam ṇāstrā-'dibhiḥ sūkṣmatayā mādakatve
siddhe samhata-bhāva-kāle mādakatvā-'virbhāva-mātram sidhyati. dāṛṣ-
ṭāntike tu pratyeka-bhūteṣu sūkṣmatayā na kenā-'pi pramāṇena cāitanyam 30
siddham ity arthaḥ. « nanu samuccite cāitanyā-darṇanena pratyeka-bhūte
sūkṣma-cāitanyā-ṇaktir anumeye » 'ti cen, na; aneka-bhūteṣv aneka-cāi-
tanyā-ṇakti-kalpanāyām gāuraveṇa lāghavād ekasyāi 'va nitya-cit-svarū-
pasya kalpanāu-'cityāt. « nanu yathā 'vayave 'vartamānam api parimāṇa-
jalā-'haraṇā-'di-kāryam ghaṭā-'dāu drṇyata, evam eva ṇarīre cāitanyam 35

syād? » iti. māi 'vam! bhūta-gata-viṣeṣa-guṇānām sajjātiya-kāraṇa-guṇa-janyatayā kāraṇe cāitanyam vinā dehe cāitanyā-'sambhavad iti.

“puruṣārtham saṃsṛtir liṅgānām” ity uktam; tatra liṅgānām sthūla-deha-saṃcārā-'khyā-janmano yo-yaḥ puruṣārtho yena-yena vyāpāreṇa
6 sidhyati, tad āha sūtrābhyām :

jñānān muktih. 23.

liṅga-saṃsṛtito janma-dvārā viveka-sākṣātkārah; tasmān mukti-rūpaḥ puruṣārtho bhavati 'ty arthaḥ. jñānā-'dikaṃ ca pratyaya-sargatayā Kārikāyām paribhāṣitam :

10 “eṣa pratyaya-sargo viparyayā-'çakti-tuṣṭi-siddhy-ākhyā” iti.

viparyayā-'dayo vyākhyāsyante, 'tra ca sa eva buddhi-sargaḥ prajojana-yogena sūtrāir ucyata iti viṣeṣaḥ.

bandho viparyayāt. 24.

viparyayāt sukha-duḥkhā-'tmako bandha-rūpaḥ puruṣārtho liṅga-
15 saṃsṛtito bhavati 'ty arthaḥ.

jñāna-viparyayābhyām mukti-bandhāv uktāu; tatrā 'dau jñānān muktīm vicārayati :

niyata-kāraṇatvān na samuccaya-vikalpāu. 25.

yady api

20 “vidyām cā 'vidyām ca yas tad vedo 'bhayam sahe”

'ty-ādi çrūyate, tathā 'py aviveka-nivṛttāu loka-siddhatayā jñānasya niyata-kāraṇatvād avidyā-'khyā-karmaṇā saha jñānasya mokṣa-janane samuccayo vikalpo vā nā 'stī 'ty arthaḥ.

“tam eva viditvā 'ti mṛtyum eti, nā 'nyaḥ panthā vidyate 'yanāya.”

25 “na karmaṇā na prajāyā dhanena, tyāgenāi 'ke amṛtatvam ānaçur”

ity-ādi-çrutibhyo 'pi karmaṇo na sākṣān mokṣa-hetutvam.

samuccayā-'nuṣṭhāna-çrutis tv aṅgā-'ṅgi-bhāvā-'dibhir apy upapadyata
iti.

samuccaya-vikalpayor abhāve dṛṣṭāntam āha :

30 svapna-jāgarābhyām iva māyikā-'māyikābhyām no 'bhayor muktih puruṣasya. 26.

yathā māyikā-'māyikābhyām svapna-jāgara-padārthābhyām anyo-'nyasahakāri-bhāvenāi 'kaḥ puruṣārtho na sambhavati, evam ubhayor māyikā-'māyikayor anuṣṭhitayoḥ karma-jñānayoh puruṣasya muktir api na yukte
35 'ty arthaḥ. māyikatvam cā 'satyatvam, asthiratvam iti yāvat; tac ca

svāpne 'rthe 'sti. jāgrat-padārthas tu svāpnā-'pekṣayā satya eva; kūṭastha-puruṣā-'pekṣayāi 'vā 'sthīratvenā 'satyatvāt; ataḥ svapna-vilakṣaṇa-snānā-'di-kārya-karaḥ. evaṃ karmā 'py asthīratvāt prakṛti-kāryatvāc ca māyikaṃ; ātmā tu sthīratvād akāryatvāc cā 'māyikaḥ. atas tayoṛ anuṣṭhita-karma-jñānayoḥ samāna-phala-dāṭṭvam ayauktikaṃ iti vilakṣaṇam eva 5 kāryaṃ yuktam.

« nanv evaṃ apy ātmo-'pāśanā-'khyā-jñānena saha tattva-jñānasya samuccaya-vikalpāu syātām; upāśyasyā 'māyikatvād? » iti. tatrā 'ha:

itarasyā 'pi nā 'tyantikam. 27.

itarasyā 'py upāśyasya nā 'tyantikam amāyikatvam; upāśyā-'tmany 10 adhyasta-padārthānām api praveśād ity arthaḥ.

upāśanasya māyikatvaṃ yasminn aṅge, tad āha:

samkalpīte 'py evam. 28.

manaḥ-samkalpīte dhyeyā-ṅga evaṃ api māyikatvam apī 'ty arthaḥ. "sarvaṃ khalv idam brahme" 'ty-ādi-ṣṛuty-ukte hy upāśye prapañcā- 15 'ṅgasya māyikatvam eve 'ti.

« tarhy upāśanasya kim phalam? » iti ākāṅkṣāyām āha:

bhāvāno-'pacayāc chuddhasya sarvaṃ, prakṛti-vat. 29.

bhāvanā-'khyo-'pāśanā-nīṣpattyā chuddhasya nīṣpāśasya puruṣasya prakṛter iva sarvaṃ āṇvāryam bhavati 'ty arthaḥ. prakṛtir yathā sṛṣṭi-sthiti-samhāraṃ karoti, evaṃ upāśakasya buddhi-sattvaṃ api prakṛti-preraṇena sṛṣṭy-ādi-karṭṛ bhavati 'ti.

jñānam eva mokṣa-sādhanaṃ iti sthāpitam; idānīm jñāna-sādhanaṃ āha:

rāgo-'pahatir dhyānam. 30.

25

jñāna-pratibandhako yo viśayo-parāgaḥ cittasya, tad-upaghāta-hetur dhyānam ity arthaḥ. upacāreṇa kārya-kāraṇayor abheda-nirdeśaḥ; rāga-kṣayasya dhyānatvā-'sambhavāt. — atra dhyāna-śabdena dhāraṇā-dhyāna-samādhayo yogo-'ktās traya eva grāhyāḥ; Pātāñjale yogā-'ṅgānām aṣṭānām eva viveka-sāṅkṣātkāra-hetutva-gravaṇād iti. eteṣāṃ cā 'vāntara-viśeṣās 30 tatrāi 'va draṣṭavyāḥ; itarāṇi ca pañcā 'ṅgāni svayaṃ vakṣyati.

dhyāna-nīṣpattyāi 'va jñāno-'tpattir nā 'rambha-mātreṇe 'ty āçayena dhyāna-nīṣpatter lakṣaṇam āha:

vṛtti-nirodhāt tat-siddhiḥ. 31.

dhyeyā-'tirikta-vṛtti-nirodha-rūpeṇa samprajñāta-yogena tat-siddhir 35 dhyānasya nīṣpattir jñānā-'khyā-phalo-'padhāna-rūpā bhavati 'ty arthaḥ.

atas tāvat-paryantam eva dhyānam kartavyam ity āçayaḥ. itara-vṛtti-nirodhe saty eva viṣayā-'ntara-samcārā-'khyā-pratibandhā-'pagamād dhyeyā-sākṣātkāro bhavati 'ti kṛtvā yogo 'pi jñāne kāraṇam yogā-'nga-dhyānā-'di-vad ity api mantavyam ;

- 6 “ adhyātma-yogā-'dhigamena devam matvā dhīro harṣa-çokāu jahāti ”
'ty-ādi-çruti-smṛtyos tad-avagamād iti.

dhyānasyā 'pi sādhanāny āha :

dhāraṇā-'sana-svakarmaṇā tat-siddhiḥ. 32.

vakṣyamāṇena dhāraṇā-'di-trayeṇa dhyānam bhavati 'ty arthaḥ.

- 10 dhāraṇā-'di-trayaṁ kramāt sūtra-trayeṇa lakṣayati :

nirodhaç chardi-vidhāraṇābhyaṁ. 33.

prāṇasye 'ti prasiddhyā labhyate ; “ pracchardana-vidhāraṇābhyaṁ vā prāṇasye ” 'ti Yoga-sūtre bhāṣya-kāreṇa prāṇā-'yāmasya vyākhyātavāt. chardiç ca vamaṇam, vidhāraṇa-tyāga iti yāvat ; tena pūraṇa-recanayor
16 lābhah. vidhāraṇam ca kumbhakam. tathā ca prāṇasya pūraka-recaka-kumbhakair yo nirodho vaçī-karaṇam, sā dhāraṇe 'ty arthaḥ. āsana-karmaṇoḥ sva-çabdena paçcāl lakṣaṇīyatayā sūtre pariçeṣata eva dhāraṇāyā lakṣyatva-lābhād dhāraṇā-padam no 'pāttam. cittasya dhāraṇā tu samādhivad dhyāna-çabdenāi 'va grhīte 'ty uktam.

- 20 krama-prāptam āsanaṁ lakṣayati :

sthira-sukham āsanam. 34.

yat sthiram sat sukha-sādhanam bhavati svastikā-'di, tad āsanam ity arthaḥ.

sva-karma lakṣayati :

- 25 **sva-karma svā-'çrama-vihita-karmā-'nuṣṭhānam. 35.**

sugamam. tatra karma-çabdena yama-niyamayor grahaṇam ; jite-'ndriyatva-rūpaḥ pratyāhāro 'pi sarvā-'çrama-sādhāraṇatayā karma-madhye praveçaniyaḥ. tathā ca Pātañjala-sūtre jñāna-sādhāraṇatayā proktāny aṣṭāu yogā-'ngāny atrā 'pi labdhāni ; yathā tat sūtram : “ yama-niyamā-'sana-prāṇāyāma-pratyāhāra-dhāraṇā-dhyāna-samādhayo 'ṣṭāv aṅgāni ” 'ti. te-
30 ṣām ca svarūpaṁ tatrāi 'va draṣṭavyam.

mukhyā-'dhikāriṇo nā 'sti bahir-aṅgasya yamā-'di-pañcakasā 'pekṣā ; kevalād dhāraṇā-dhyānā-'di-traya-rūpāt samyamād eva jñānam yogaç ca bhavati 'ti Pātañjala-siddhāntaḥ. Jāḍabharatā-'diṣu ca tathā drçyate 'pi.
35 atas tad-anusāreṇā 'cāryo 'py āha :

vāirāgyād abhyāsaḥ ca. 36.

kevalā-bhyāsād dhyāna-rūpād eva vāirāgya-sahitāj jñānam tat-sādhana-yogaḥ ca bhavaty uttamā-dhikāriṇām ity arthaḥ. tad uktaṃ Gāruḍe 'pi :

“āsana-sthāna-vidhayo na yogasya prasādhakāḥ,
vilamba-jananāḥ sarve vistarāḥ parikīrtitāḥ :
Çiçupālāḥ siddhim āpa smaraṇā-bhyāsa-gāuravād ” iti.

5

athavā vāirāgya-dhyānā-bhyāsāv atra dhyānasyai 'va hetutayo 'ktāu, ca-kāraḥ ca dhāraṇā-samuccayāye 'ti.

tad evaṃ jñānān mokṣo vyākhyātaḥ. ataḥ param “bandho viparyayād ” ity ukto bandha-kāraṇam viparyayo vyākhyāsyate. tatrā 'dāu 10 viparyayasya svarūpam āha :

viparyaya-bhedāḥ pañca. 37.

avidyā-smitā-rāga-dveṣā-bhiniveśāḥ pañca yogo-ktā bandha-hetu-viparyayasyā 'vāntara-bhedā ity arthaḥ. tena çukty-ādi-jñāna-rūpānām viparyayānām asaṃgrāhe 'pi na kṣatīḥ. tatrā 'vidyā 'nityā-çuci-duḥkhā- 16 'nātmāsu nitya-çuci-sukhā-tma-khyātir iti yoge proktā. evam asmitā 'py ātmā-nātmanor ekatā-pratyayaḥ (çarirā-dy-atirikta ātmā nā 'stī) 'ty evam-rūpāḥ. avidyā tu nāi 'vaṃrūpā ; ātmanaḥ çarirā-çarīro-bhaya-rūpatve 'pi çarire 'ham-buddhy-upapattēḥ. rāga-dveṣau tu prasiddhāv eva ; abhiniveśaḥ ca maraṇā-di-trāsa iti. rāga-dīnām viparyaya-kāryatayā viparyaya- 20 tvam.

viparyayasya svarūpam uktvā tat-kāraṇasyā 'çakter api svarūpam āha :
açaktir aṣṭāvinçatidhā tu. 38.

sugamam. etad api Kārikayā vyākhyātam :

“ekādaçe-ndriya-vadhāḥ saha buddhi-vadhāir açaktir uddiṣṭā ;
saptadaça vadhā buddher viparyayāt tuṣṭi-siddhinām ” iti.
“bādhiryaṃ kuṣṭhitā 'ndhatvaṃ jaḍatā 'jighratā tathā
mūkatā kāunya-pañgutve klāibyo-dāvarta-mugdhata ”

25

ity ekādaçe-ndriyānām ekādaça 'çaktayaḥ. svataḥ ca buddheḥ saptadaça 'çaktayaḥ ; yathā vakṣyamāṇānām nava-tuṣṭīnām vighātā nava, tathā 30 vakṣyamāṇānām aṣṭa-siddhinām ca vighātā aṣṭāv iti militvā ce 'māḥ svataḥ parataḥ cā 'ṣṭāvinçatir buddher açaktaya ity arthaḥ. tu-çabda eṣām viçeṣa-prasiddhi-khyāpanā-rthaḥ.

yayor vighātāu buddher açaktī, te tuṣṭi-siddhī sūtra-dvayenā 'ha :

tuṣṭir navadhā. 39.

35

svayam eva navadhātvaṃ vakṣyati.

siddhir aṣṭadhā. 40.

etad api svayam vakṣyati.

uktānām viparyayā-’cakti-tuṣṭi-siddhīnām viṣeṣa-jijñāsāyām kramena sūtra-catustayam pravartate :

5 avāntara-bhedāḥ pūrva-vat. 41.

viparyayasyā ’vāntara-bhedā ye sāmānyataḥ pañco ’ktās, te pūrva-vat pūrva-’cāryair yatho ’ktās tathāi ’va viṣṣyā ’vadhāryāḥ ; vistara-bhayān ne ’ho ’cyanta ity arthaḥ. te cā ’vidyā-’dayo mayā ’pi sāmānyata eva vyākhyātāḥ pañce ’ti ; viṣeṣatas tu dvāṣaṣṭi-bhedāḥ. tad uktam Kārikā-
10 yām :

“bhedas tamaso ’ṣṭavidho, mohasya ca ; daṣavidho mahā-mohaḥ, tāmisro ’ṣṭādaṣadhā, tathā bhavaty andha-tāmisra ” iti.

asyā ’yam arthaḥ : aṣtasv avyakta-mahad-ahamkāra-pañca-tanmātreṣu prakṛtiṣv anātmāsav ātma-buddhir avidyā tamo ’ṣṭadhā bhavati. kārya-
15 kāraṇā-’bhedenā kevala-vikṛtiṣv ātma-buddher apy atrā ’ntarbhāvaḥ. evam avidyāyā viṣaya-bhedenā ’ṣṭavidhatvāt tat-samāna-viṣayakasyā ’smitā-’khyā-mohasyā ’ṣṭavidhatvam. divyā-’divya-bhedenā ṣabdhā-’dinām viṣa-
yānām daṣatvāt tad-viṣayako rāgā-’khyo mahā-moho daṣavidhaḥ. avidyā-’smitayor aṣṭāu ye viṣayā, ye rāgasya daṣa viṣayās, tad-vighātakeṣv aṣṭā-
20 daṣasv aṣṭādaṣadhā tāmisrā-’khyo dveṣaḥ. evam teṣām aṣṭādaṣānām vināṣā-’di-darṣanād aṣṭādaṣadhā ’ndha-tāmisrā-’khyo ’bhiniveṣo bhayam iti. eṣān ca tama-ādi-samjñā tad-dhetutvād iti.

evam itarasyāḥ. 42.

evam pūrva-vad eve ’tarasyā açakter apy avāntara-bhedā aṣṭāvinṣatir
25 viṣeṣato ’vagantavyā ity arthaḥ. “açaktir aṣṭāvinṣatidhe ” ’ty etasminn eva sūtre ’ṣṭāvinṣatidhatvam mayā vyākhyātam.

ādhyātmikā-’di-bhedān navadhā tuṣṭiḥ. 43.

idaṁ sūtram Kārikayā vyākhyātam :

“ādhyātmikāḥ catasraḥ prakṛty-upādāna-kāla-bhāgyā-’khyāḥ
30 bāhyā viṣayo-’paramāt pañca nava tuṣṭayo ’bhimatā ” iti.

asyā ’yam arthaḥ : ātmānam tuṣṭimataḥ saṃghātam adhikṛtya vartanta ity ādhyātmikās tuṣṭayaḥ catasraḥ. tatra prakṛty-ākhyā tuṣṭir yathā : < sāksātkāra-paryantaḥ pariṇāmaḥ sarvo ’pi prakṛter eva ; tam ca prakṛtir eva karoti ; aham tu kūtasthaḥ pūrṇa > ity ātma-bhāvanāt paritoṣaḥ. iyaṁ
35 tuṣṭir ambha ity ucyate. — tataḥ ca pravrajyo-’pādānena yā tuṣṭiḥ, so ’pādānā-’khyā salilam ity ucyate. — tataḥ ca pravrajyāyām bahu-kālam

samādhy-anuṣṭhānena yā tuṣṭiḥ, sā kālā-'khyāu 'gha ity ucyate. — tataḥ ca prajñāna-parama-kāṣṭhā-rūpe dharma-megha-samādhāu sati yā tuṣṭiḥ, sā bhāgyā-'khyā vṛṣṭir ity ucyate. iti catasra ādhyātmikāḥ. — bāhyāḥ pañca tuṣṭayo bāhya-viśayeṣu pañcasu ṣabdhā-'diṣv arjana-rakṣaṇa-kṣaya-bhoga-hinsā-'di-doṣa-nimittako-'paramāḥ jāyante. tāḥ ca tuṣṭayo yathā-kramam 5 pāram supāram pāra-pāram anuttamā-'mbha uttamā-'mbha iti paribhāṣitā iti.

kaṇcit tv imāṃ Kārikām anyathā vyākhyātavān; tad yathā: < viveka-sākṣātkāro 'pi prakṛti-pariṇāma eve 'ty alam dhyānā-'bhyāsene > 'ty evam-dṛṣṭyā yā dhyānā-'di-nivṛttāu tuṣṭiḥ, sā prakṛty-ākhyā. < pravrajyo-'pā 10 dānenāi 'va mokṣo bhaviṣyati; kim dhyānā-'dine? > 'ti yā tuṣṭiḥ, so 'pādānā-'khyā. < kṛta-saṃnyāsasyā 'pi kālānāi 'va mokṣo bhaviṣyati; alam udvegane > 'ti yā tuṣṭiḥ, sā kālā-'khyā. < bhāgyād eva mokṣo bhaviṣyati, na mokṣa-ḥāstro-'kta-sādhanaīr > evam-kutarke yā tuṣṭiḥ, sā bhāgyā-'khye 'ty-ādir artha iti. tan na; tad-vyākhyāta-tuṣṭīnām abhāvasya jñānā-'dy- 15 anukūlatvenā 'çakti-paribhāṣā-'nāucityād iti.

ūhā-'dibhiḥ siddhiḥ. 44.

ūhā-'di-bhedāiḥ siddhir aṣṭadhā bhavati 'ty arthaḥ. idam api sūtram Kārikayā vyākhyātam:

“ūhaḥ ṣabdo 'dhyāyanam duḥkha-vighātās trayāḥ suhṛt-prāptiḥ 20 dānam ca siddhayo 'ṣṭāu; siddheḥ pūrvo 'ñkuṣas trividha” iti.

asyā 'yam arthaḥ; atrā 'dhyātmikā-'di-duḥkha-traya-pratiyogikatvāt trayo duḥkha-vighātā mukhya-siddhayaḥ; itarās tu tat-sādhana-tvād gāuṇyāḥ siddhayaḥ. tatro 'ho yathā: upadeṣā-'dikam vināi 'va prāg-bhaviyā-'bhyāsa-vaçāt tattvasya svayam ūhanam iti. ṣabdas tu yathā: anyadiya-pāṭham 25 ākarnya svayam vā ṣāstram ākalayya yaj jñānam jāyate, tad iti. adhyāyanam ca yathā: ṣiṣyā-'cārya-bhāvena ṣāstrā-'dhyāyanāj jñānam iti. suhṛt-prāptir yathā: svayam upadeṣā-'rtham grhā-'gatāt parama-kāruṇikāj jñānalābha iti. dānam ca yathā: dhanā-'di-dānena paritoṣitāj jñānalābha iti. eṣu ca pūrvas trividha ūha-ṣabdhā-'dhyāyana-rūpo mukhya-siddher añkuṣa 30 ākarsakāḥ. suhṛt-prāpti-dānayoḥ ūhā-'di-trayā-'pekṣayā manda-sādhana-tva-pratipādanāye 'dam uktam.

kaṇcit tv « etāsām aṣṭa-siddhīnām añkuṣo nivārakah pūrvas trividho viparyaya-'çakti-tuṣṭi-rūpo bhavati, bandhakatvād » iti vyāçāṣṭe. tan na; tuṣṭy-abhāvasyā 'çaktitayā bādhirya-'di-vat siddhi-virodhitā-lābhena tuṣṭy- 35 atuṣṭyoro ubhayoḥ siddhi-virodhitvā-'sambhavāt.

« nanū 'hā-'dibhir eva katham siddhir ucyate; mantra-tapaḥ-samādhy-ādibhir apy animā-'dy-aṣṭa-siddheḥ sarva-ṣāstra-siddhatvād? » iti. tatrā 'ha:

ne 'tarād itara-hānena vinā. 45.

itarād ūhanā-'di-pañcaka-bhinnāt tapa-ādes tāttvikī na siddhiḥ. kutaḥ? itara-hānena vinā, yataḥ sā siddhir itarasya viparyayaśya hānaṁ vināi 'va bhavaty, ataḥ samsārā-'paripanthitvāt sā siddhy-ābhāsa eva, na tu tāttvikī
6 siddhir ity arthaḥ. tathā co 'ktaṁ Yoga-sūtreṇa: "te samādhāv upasargā, vyutthāne siddhaya" iti.

tad evaṁ "jñānān muktir" ity ārabhya vistarato buddhi-guṇa-rūpaḥ pratyaya-sargaḥ sa-kārya-bandho mokṣa-rūpa-puruṣārthena saho 'ktaḥ. etāu ca buddhi-tad-guṇa-rūpāu sargāu pravāha-rūpeṇā 'nyo-'nyam hetu,
10 bījā-'ñkura-vat. tathā ca Kārikā:

"na vinā bhāvair liṅgaṁ, na vinā liṅgena bhāva-nirvṛttiḥ;
liṅgā-'khyo bhāvā-'khyas tasmād dvidvidhaḥ pravartate sarga" iti.

bhāvo vāsanā-rūpā buddher jñānā-'di-guṇāḥ; liṅgam mahat-tattvam buddhir iti. samaṣṭi-sargaḥ pratyaya-sargaḥ ca samāptah; sāmprataṁ "vyakti-
15 bhedaḥ karma-viçeṣād" iti samkṣepād uktā vyaṣṭi-sṛṣṭir vistarataḥ prati-pādyate:

dāivā-'di-prabhedā. 46.

dāivā-'dih prabhedo 'vāntara-bhedo yasyāḥ, sā tathā sṛṣṭir iti çeṣaḥ. tad etat Kārikayā vyākhyātam:

20 "aṣṭa-vikalpo dāivas, tāiryagyonāç ca pañcadhā bhavati,
mānuṣyaç cāi 'kavidhaḥ; samāsato bhāutikaḥ sarga" iti.

brāhma-prājāpatyāi-'ndra-pāitra-gāndharva-yākṣa-rākṣasa-pāiçcā ity aṣṭa-vidho dāivaḥ sargaḥ; paçu-mrga-pakṣi-sarīrpa-sthāvarā ity tāiryagyonāḥ pañcavidhaḥ; mānuṣya-sargaḥ cāi 'ka-prakāra ity bhāutiko bhūtānām
25 vyaṣṭi-prāṇinām Virājaḥ sakāçāt sarga ity arthaḥ.

avāntara-sṛṣṭer apy uktāyāḥ puruṣārthatvam āha;

ā-Brahma-stamba-paryantam tat-kṛte sṛṣṭir ā vivekāt. 47.

Catur-mukham ārabhya sthāvarā-'ntā vyaṣṭi-sṛṣṭir api Virāṭ-sṛṣṭi-vad eva puruṣārthā bhavati, tat-tat-puruṣāṇām viveka-khyāti-paryantam ity
30 arthaḥ.

vyaṣṭi-sṛṣṭāv api vibhāgam āha sūtra-trayeṇa:

ūrdhvaṁ sattva-viçālā. 48.

ūrdhvam bhūr-lokād upari sṛṣṭiḥ sattvā-'dhikā bhavati 'ty arthaḥ.

tamo-viçālā mūlataḥ. 49.

35 mūlato bhūr-lokād adha ity arthaḥ.

madhye rajo-viçālā. 50.

madhye bhūr-loka ity arthaḥ.

« nanv ekasyā eva prakṛteḥ kena nimittena sattvā-'di-viçālatayā vicitrāḥ sṛṣṭaya? » ity ākāṅkṣāyām āha :

karma-vāicitryāt pradhāna-ceṣṭā, garbha-dāsa-vat. 51.

vicitra-karma-nimittād eva yathoktā pradhānasya ceṣṭā kārya-vāicitrya-rūpā bhavati. vāicitrye dṛṣṭānto garbha-dāsa-vad iti; yathā garbhā-'vasthām ārabhya yo dāsas, tasya bhṛtya-vāsanā-pāṭavena nānā-prakārā ceṣṭā paricaryā svāmy-arthe bhavati, tadvad ity arthaḥ.

« nanu ced ūrdhvaṃ sattva-viçālā sṛṣṭir asti, tarhi tata eva kṛtā-10
'rthatvāt puruṣasya kim mokṣeṇa? » 'ti. tatrā 'ha :

āvṛttis tatrā 'py, uttaro-'ttara-yoni-yogād dheyāḥ. 52.

tatrā 'py ūrdhva-gatāv api satyām āvṛttir asti; ata uttaro-'ttara-yoni-yogād adho-'dho yoni-janmanaḥ so 'pi loko heya ity arthaḥ.

kim ca :

16

samānam jarā-maraṇā-'di-jaṃ duḥkham. 53.

ūrdhvā-'dho-gatānām Brahmā-'di-sthāvarā-'ntānām sarveṣām eva jarā-maraṇā-'di-jaṃ duḥkham sādharmaṇam; ato 'pi heya ity arthaḥ.

kim bahunā? kāraṇe layād api na kṛta-kṛtyate 'ty āha :

na kāraṇa-layāt kṛta-kṛtyatā, magna-vad utthānāt. 54.

20

viveka-jñānā-'bhāve yadā mahad-ādiṣu vāirāgyam prakṛty-upāsanayā bhavati, tadā prakṛtāu layo bhavati; “vāirāgyāt prakṛti-laya” iti vacanāt. tasmāt kāraṇa-layād api na kṛta-kṛtyatā 'sti; magna-vad utthānāt. yathā jale magnaḥ puruṣaḥ punar uttiṣṭhati, evam eva prakṛti-līnāḥ puruṣā içvara-bhāvena punar āvir-bhavanti; saṃskārā-'der akṣayeṇa punā-rāg-25
'bhivyakter viveka-khyātiṃ vinā doṣa-dāhā-'nupapatter ity arthaḥ.

« nanu kāraṇam kenāpi na kāryate; ataḥ sā svatantrā katham svo-'pāsakasya duḥkha-nidānam utthānam punaḥ karoti? » tatrā 'ha :

akāryatve 'pi tad-yogaḥ pāraṇāyāt. 55.

prakṛter akāryatve 'py apreryatve 'py anye-'ochā-'nadhīnatve 'pi tad-30
yogaḥ punar-utthānāu-'cītyaṃ tal-līnasya. kutah? pāraṇāyāt, puruṣārtha-tantratvāt. viveka-khyāti-rūpa-puruṣārtha-vaçena prakṛtyā punar utthāpyate sva-līna ity arthaḥ. puruṣārthā-'dayaḥ ca prakṛter na prerakāḥ, kim tu pravṛtti-svabhāvāyāḥ pravṛttāu nimittāni 'ti na svātantrya-kṣatīḥ.

tathā ca Yoga-sūtram: “nimittam aprayojakam prakṛtīnām, varāṇa-bhedas tu tataḥ, kṣetrika-vad” iti. varāṇa-bhedah pratibandha-nivṛtṭiḥ.

prakṛti-layāt puruṣasyo 'tthāne pramāṇam apy āha :

sa hi sarva-vit sarva-kartā. 56.

6 sa hi pūrva-sarge kāraṇa-līṇaḥ sargā-'ntare sarva-vit sarva-karte 'çvara ādi-puruṣo bhavati ; prakṛti-laye tasyāi 'va prakṛti-pada-prāpty-āucityāt ;

“tad eva saktaḥ saha karmanāi 'ti liṅgam, mano yatra niṣaktam asye ”

'ty-ādi-çruter ity arthaḥ.

« nanv evam içvara-pratiṣedhā-'nupapattiḥ. » tatrā 'ha :

10 **idrçe-'çvara-siddhiḥ siddhā. 57.**

prakṛti-līṇasya janye-'çvarasya siddhir “yah sarva-jñāḥ sarva-vid, yasya jñāna-mayaṁ tapa” ity-ādi-çrutibhyaḥ sarva-sammatāi 'va ; nitye-'çvarasyāi 'va vivādā-'spadatvād ity arthaḥ.

athavā “sa hī” 'ty-ādi sūtra-dvayam evaṁ vyākhyeyam : pāravaçyam

15 api pratipādayati “sa hī” 'ti sūtreṇa. sa hi paraḥ puruṣa-sāmānyam sarva-jñāna-çaktimat sarva-kartṛtā-çaktimac ca ; ayas-kānta-vat sāmānidhi-mātrena prerakatvād ity arthaḥ. tathā cā 'samāptā-'rtha-puruṣa-sāmānidhyāt tad-artham anye-'ochā-'nadhīnāyā api prakṛteḥ pravṛttir āvaçyakī 'ti. — « nanv evam içvara-pratiṣedha-virodhaḥ. » tatrā 'ha : “idrçe-'çvara-siddhiḥ sid-

20 dhā.” sāmānidhya-mātrene 'çvarasya siddhis tu çruti-smṛtiṣu sarva-sammate 'ty arthaḥ.

“aṅguṣṭha-mātraḥ puruṣo madhya ātmani tiṣṭhati ;

içāno bhūta-bhavyasya na tato vijugupsate.”

“srjate ca guṇān sarvān ; kṣetra-jñas tv anupaçyati

25 guṇān avikriyaḥ sarvān udāsīna-vad içvara ”

ity-ādi-çruti-smṛtayaç cāi 'tādrçe-'çvare pramāṇam iti.

dvitīyā-'dhyāyā-'dim ārabhyāi 'tāvat-paryantaṁ sūtra-vyūhāḥ pra-dhāna-sṛṣṭiḥ samāpitā. itaḥ param mokṣo-'papatty-artham pradhāna-sṛṣṭer jñāni-puruṣam praty atyanta-nivṛttir atyanta-layā-'khyā vaktavyā. tad-

30 upapatty-artham ādāu pradhāna-sṛṣṭeḥ prayojanaṁ dvitīyā-'dhyāyasyā 'di-sūtre diṇ-mātreno 'ktaṁ vistarataḥ pratipādayati :

pradhāna-sṛṣṭiḥ parārtham svato 'py, abhokṛtvād, uṣṭra-kuñ-kuma-vahana-vat. 58.

pradhānasya svata eva sṛṣṭir yady api, tathā 'pi parārtham, anyasya 35 bhogā-'pavargā-'rtham ; yatho 'ṣṭrasya kuñkuma-vahanaṁ svāmy-artham. kutaḥ ? abhokṛtvād, acetanatvena bhogā-'pavargā-'sambhavād ity arthaḥ.

«nanu “vimukta-mokṣā-rtham svārtham ve” ’ty anena svārthā ’pi sṛṣṭir ukte’ ’ti cet, satyam; tathā ’pi puruṣārthatām vinā svārthatā ’pi na sidhyati. svārtho hi pradhānasya kṛta-bhogā-pavargāt puruṣād ātma-vimokṣaṇam iti. «nanu bhr̥tya-tulyā cet prakṛtis, tarhi katham svāmīno duḥkhā-rtham api pravartata?» iti cen, na; sukhā-rtha-pravṛttyāi ’va 5 nāntarīyaka-duḥkha-sambhavād, duṣṭa-bhr̥tya-tulyatvād ve ’ti.

«nanu pradhānasyā ’cetanasya svataḥ sraṣṭṛtvam eva no ’papadyate; rathā-deḥ para-prayatnenāi ’va pravṛtti-darṣanād?» iti. tatrā ’ha:

acetanatve ’pi kṣīra-vac ceṣṭitam pradhānasya. 59.

yathā kṣīram puruṣa-prayatna-nāirapekṣyeṇa svayam eva dadhi-rūpeṇa 10 parīṇamate, evam acetanatve ’pi para-prayatnam vinā ’pi mahad-ādi-rūpa-parīṇamaḥ pradhānasya bhavati ’ty arthaḥ. “dhenu-vad vatsāye” ’ty anena sūtrenā ’sya na pāunaruktyam; tatra karaṇa-pravṛtter eva vicārita-tvāt; dhenūnām cetanatvāc ce ’ti.

dr̥ṣṭāntā-’ntara-pradarṣana-pūrvakam uktā-rtha-hetum āha:

16

karma-vad dr̥ṣṭer vā kālā-deḥ. 60.

kālā-deḥ karma-vad vā svataḥ pradhānasya ceṣṭitam sidhyati, dr̥ṣṭa-tvāt. yathāi ’ko gacchaty ṛtur, itaraḥ ca pravartata ity-ādi-rūpam kālā-’di-karma svata eva bhavati, evam pradhānasyā ’pi ceṣṭā syāt; kalpanāyā 20 dr̥ṣṭā-nusāritvād ity arthaḥ.

20

«nanu tathā ’pi «mame ’dam bhogā-di-sādhnam» iti pratisamdhānā-’bhāvān mūḍhāyāḥ prakṛteḥ kadācit pravṛttir api na syād, viparītā ca pravṛttili syāt?» tatrā ’ha:

svabhāvāc ceṣṭitam, anabhisamdhānād, bhr̥tya-vat. 61.

yathā prakṛṣṭa-bhr̥tyasya svabhāvāt samskāṛād eva pratiniyatā ’vaḥ 25 yakī ca svāmi-sevā pravartate, na tu sva-bhogā-bhīprāyeṇa, tathāi ’va prakṛteḥ ceṣṭitam samskāṛād eve ’ty arthaḥ.

karmā-’kr̥ṣṭer vā ’nāditāḥ. 62.

vā-ḥabdo ’tra samuccaye. yataḥ karmā ’nādy, ataḥ karmabhir ākar-ṣaṇād api pradhānasyā ’vaḥyakī vyavasthitā ca pravṛttir ity arthaḥ. 30

tad evam pradhānasya parārtham svataḥ sraṣṭṛtve siddhe para-pra-yojana-samāptāu svata eva pradhāna-nivṛttyā mokṣaḥ sidhyati ’ty āha praghaṭṭakena:

vivikta-bodhāt sṛṣṭi-nivṛttili pradhānasya, sūda-vat pāke. 63.

vivikta-puruṣa-jñānāt para-vāirāgyeṇa puruṣārtha-samāptāu pradhā- 35

nasya sṛṣṭir nivartate ; yathā pāke niṣpanne pācakasya vyāpāro nivartata ity arthaḥ. iyaṃ evā 'tyantika-pralaya ity ucyate. tathā ca ṣṛutīḥ :

“tasyā 'bhidyānād yojanāt tattva-bhāvād
bhūyaḥ cā 'nte viṣva-māyā-nivṛttir” iti.

- 5 « nanv evaṃ eka-puruṣasyo 'pādhāu viveka-jñāno-'tpattyā prakṛteḥ sṛṣṭi-nivṛttāu sarva-mukti-prasaṅga » iti. tatṛā 'ha :

itara itara-vat tad-doṣāt. 64.

- itaras tu vivikta-bodha-rahita itara-vad baddha-vad eva prakṛtṛyā tiṣṭhati. kutaḥ? tad-doṣāt; tasya pradhānasyāi 'va tat-puruṣā-'rthā-'samā-
10 panā-'khyā-doṣād ity arthaḥ. tad uktam Yoga-sūtre : “kṛtā-'rtham prati naṣṭam apy anaṣṭam tad anya-sādhāraṇatvād” iti. tathā ca pūrva-sūtre yā pradhāna-nivṛttir uktā, sā vivikta-boddhṛ-puruṣam praty eve 'ti bhāvaḥ. viṣva-māyā-ṣṛutir api jñāninam praty eva mantavyā ; “ajām” iti ṣṛutyāi 'kavākyatvād iti.

- 15 sṛṣṭi-nivṛtteḥ phalam āha :

dvayor ekatarasya vāu 'dāsinyam apavargaḥ. 65.

dvayor pradhāna-puruṣayor evāu 'dāsinyam, ekākīṭā, paraspara-viyoga ity yāvāt ; so 'pavargaḥ kāivalyam. athavā puruṣasyāi 'va kāivalyam ; « aham muktaḥ syām » ity eva puruṣārthatā-darṣanād ity arthaḥ.

- 20 eka-puruṣān nivṛttā 'pi prakṛtīḥ puruṣā-'ntaram prati pravartata ity atra dṛṣṭāntam darśayati :

anya-sṛṣṭy-uparāge 'pi, na virato 'prabuddha-rajju-tattvasye 'vo 'ragaḥ. 66.

- yathā jñāninam prati nivṛtto 'py ahir aprabuddha-rajju-tattvasya
25 bhayā-'di-sṛṣṭy-uparāgān na virato bhavati, tathāi 'va jñāni-puruṣam prati nivṛttā 'pi prakṛtir anyasyā 'jñasya buddhy-ādi-sṛṣṭy-uparāgān na viratā bhavati 'ty arthaḥ. virajyata iti pāṭhe 'pi virāgaḥ parāñ-mukhatā.

- uraga-tulyatvam ca pradhānasya ; rajju-tulye puruṣe samāropañād
iti. evaṃ-vidham rajju-sarpā-'di-dṛṣṭāntānām ācāyam abuddhvāi 'vā 'bu-
30 dhāḥ kecid vedānti-bruvāḥ prakṛter atyanta-tucchatvam mano-mātratvam vā tulayanti. etena prakṛti-satyatā-vādi-sāṃkhyo-'kta-dṛṣṭāntena ṣṛuti-smṛty-arthā bodhanīyāḥ.

na kevalam dṛṣṭāntavattvenā 'yam arthaḥ sidhyati, kim tu :

karma-nimitta-yogāc ca. 67.

- 35 sṛṣṭāu nimittam yat karma, tasya sambandhād apy anya-puruṣārtham sṛjati 'ty arthaḥ.

«nanu sarveṣāṃ puruṣāṇāṃ aprārthakatayā nāirapekṣyā-viṣeṣe 'pi kameit praty eva pradhānam pravartate, kameit prati ca nivartata ity atra kiṃ niyāmakam? na ca karma niyāmakam; kasya puruṣasya kiṃ karme 'ty atrā 'pi niyāmakā-bhāvād' iti. tatrā 'ha:

nāirapekṣye 'pi prakṛty-upakāre 'viveko nimittam. 68.

puruṣāṇāṃ nāirapekṣye 'py «ayam me svāmy, ayam evā 'ham» ity avivekād eva prakṛtiḥ sṛṣṭy-ādibhiḥ puruṣān upakarotī 'ty arthaḥ. tathā ca yasmāi puruṣāyā 'tmānam avivicya darṣayitum vāsanā vartate, tam praty eva pradhānam pravartata ity eva niyāmakam iti bhāvah.

«pravṛtti-svabhāvatvāt katham viveke 'pi nivṛttir upapadyatām?» 10 tatrā 'ha:

nartaki-vat pravṛttasyā 'pi nivṛttiḥ cāritārthyāt. 69.

puruṣārtham eva pradhānasya pravṛtti-svabhāvo, na tu sāmānyena. ataḥ pravṛttasyā 'pi pradhānasya puruṣārtha-samāpti-rūpe caritā-rthatve sati nivṛttir yuktā; yathā pariśadbhyo nṛtya-darṣanā-rtham pravṛttāyā 16 nartakyās tat-siddhāu nivṛttir ity arthaḥ.

nivṛttāu hetv-antaram āha:

doṣa-bodhe 'pi no 'pasarpanam pradhānasya, kula-vadhū-vat. 70.

puruṣeṇa prakṛteḥ parināmitva-duḥkhātmatvatvā-di-doṣa-darṣanād api 20 lajjitāyāḥ prakṛteḥ punar na puruṣam praty upasarpanam; kula-vadhū-vat; yathā «svāminā me doṣo dṛṣṭa» ity avadhāraṇena lajjitā kula-vadhūr na svāminam upasarpati, tadvad ity arthaḥ. tad uktaṃ Nārādiye:

“savikārā 'pi māuḍhyena ciram bhuktā guṇā-tmanā
prakṛtir jñāta-doṣe 'yaṃ lajjaye 'va nivartata” iti.

25

etaḍ evo 'ktaṃ Kārikayā 'pi:

“prakṛteḥ sukumāratarāṃ na kiñcid astī 'ti me matir bhavati,
yā «dṛṣṭā 'smī» 'ti punar na darṣanam upāiti puruṣasye” 'ti.

«nanu puruṣārtham cet pradhāna-pravṛttis, tarhi bandha-mokṣābhyāṃ puruṣasya parināmā-pattir?» iti. tatrā 'ha:

30

nāi 'kāntato bandha-mokṣāu puruṣasyā, 'vivekād ṛte. 71.

duḥkha-yoga-viyoga-rūpāu bandha-mokṣāu puruṣasya nāi 'kāntatas tattvataḥ, kiṃ tu caturtha-sūtra-vakṣyamāṇa-prakāreṇā 'vivekād eve 'ty arthaḥ.

paramārthatas tu yathoktāu bandha-mokṣāu prakṛter eve 'ty āha:

35

prakṛter āñjasyāt, sasañgatvāt, paṇu-vat. 72.

prakṛter evā 'ñjasyena tattvato duḥkhena bandha-mokṣāu; sasañga-tvāt, duḥkha-sādhanāir dharmā-'dibhir liptatvāt; paṇu-vat; yathā paṇu rajjvā liptatayā bandha-mokṣa-bhāgī, tadvad ity arthaḥ. etad uktam

6 Kārikayā:

“tasmān na badhyate 'ddhā, na mucyate, nā 'pi saṃsarati puruṣaḥ;
saṃsarati badhyate mucyate ca nānā-ṇṛayā prakṛtir” iti.

“dvayor ekatarasya vāu 'dāsīnyam apavarga” iti sūtre ca yaḥ puruṣasyā
'py apavarga uktah, sa pratibimba-rūpasya mithyā-duḥkhasya viyoga
10 eve 'ti.

«buddher ye bhāvā-ṣṭaka-rūpā guṇās, tatra kāir bandhaḥ, kāir vā
mokṣa?» ity ākāṅkṣāyām āha:

**rūpāṇi saptabhir ātmānam badhnāti pradhānam, koṣa-kāra-
vad, vimocayaty eka-rūpeṇa. 73.**

16 dharmā-vāirāgyāi-ṇvayā-'dharmā-'jñānā-'vāirāgyā-'nāiṇvayāiḥ sapta-
bhī rūpāṇi sva-dharmāir duḥkha-hetubhiḥ prakṛtir ātmānam duḥkhena
badhnāti; koṣa-kāra-vat; koṣa-kāra-kṛmir yathā sva-nirmitenā 'vāsenā
'tmānam badhnāti, tadvat. sāi 'va ca prakṛtir eka-rūpeṇa jñānenāi 'vā
'tmānam duḥkhān mocayati 'ty arthaḥ.

20 «nanu <bandha-muktī avivekāḍ> iti yad uktam, tad ayuktaṃ; avi-
vekasyā 'heyā-'nupādeyatvāt; loke duḥkhasya tad-abhāva-sukhā-'der eva
ca svato heyo-'pādeyatvāt. anyathā drṣṭa-hānir» ity āṇāṇika caturtha-
sūtro-'ktaṃ svayaṃ vivṛṇoti:

nimittatvam avivekasya, na drṣṭa-hāniḥ. 74.

25 avivekasya puruṣeṣu bandha-mokṣa-nimittatvam eva puro 'ktaṃ, na
tv aviveka eva tāv iti; nā 'to drṣṭa-hānir ity arthaḥ. etac ca prathamā-
'dhyāya-sūtreṣu spaṣṭam. aviveka-nimittāt prakṛti-puruṣayor saṃyogah;
tasmāc ca saṃyogād utpadyamānasya prākṛta-duḥkhasya puruṣe yaḥ pra-
tibimbaḥ, sa eva duḥkha-bhogo duḥkha-bandhaḥ; tan-nivṛttir eva ca
30 mokṣā-'khyah puruṣārtha iti.

tad evam ādi-sargam ārabhyā 'tyantika-laya-paryanto 'khila-pariṇāmaḥ
pradhāna-tad-vikāraṇām eva; puruṣas tu kūṣṭha-pūrṇa-cinmātra eve 'ty
adhyāya-dvayena vistarato vivecitam. tasya vivekasya niṣpatty-upāyeṣu
sāra-bhūtam abhyāsam āha:

35 tattvā-'bhyāsaṇ <ne 'ti ne 'ti> 'ti tyāgād viveka-siddhiḥ. 75.

prakṛti-paryanteṣu jaḍeṣu <ne 'ti ne 'ti> 'ty abhimāna-tyāga-rūpāt
tattvā-'bhyāsād viveka-niṣpattir bhavati; itarat sarvam abhyāsayā 'ṅga-

mātram ity arthaḥ. tathā ca ṣṛuṭiḥ “athā 'ta ādeṣo: ne 'ti ne 'ti; na hy etasmād iti ne 'ty anyat param asti,” “sa eṣa ātmā ne 'ti ne 'ti” 'ty-ādir iti.

“avyaktā-dye viṣeṣā-nṭe vikāre 'smiṇṇ ca varṇite cetanā-cetanā-nyatva-jñānena jñānam ucyata” iti.

5

yathā:

“asthi-sthūnam snāyu-yutam māṇsa-ṣaṇṇa-lepanam
carmā-vanaddham durgandhi pūrṇam mūtra-purīṣayoḥ
jarā-ṣoka-samāviṣṭam rogā-yatanam āturam
rajasvalam anityam ca bhūtā-vāsam imam tyajet.
nadī-kūlam yathā vṛkṣo, vṛkṣam vā ṣakunir yathā,
tathā tyajann imam deham kṛcchrād grāhād vimucyata”

10

iti. etad eva Kārikayā 'py uktam:

“evam tattvā-bhyāsān < nā 'smi, na me, nā 'ham > ity aparīṣeṣam
aviparyayād viṣuddham kevalam utpadyate jñānam” iti.

15

< nā 'smi > 'ty ātmanaḥ kartṛtva-niṣedhaḥ; < na me > iti saṅga-niṣedhaḥ;
< nā 'ham > iti tādātmya-niṣedhaḥ. < kevalam > ity asya vivaraṇam: < avi-
paryayād viṣuddham > iti; antarā-ntarā viparyayenā 'viplutam ity arthaḥ.
idam eva kevalatvaṁ siddhi-ṣabdena sūtre proktam; “viveka-khyātir
aviplavā hāno-pāya” iti Yoga-sūtrenāi 'tādṛṣa-jñānasyāi 'va mokṣa-hetu-
tva-siddhir iti.

viveka-siddhāu viṣeṣam āha:

adhikāri-prabhedān na niyamaḥ. 76.

mandā-dy-adhikāri-bheda-sattvād abhyāse kriyamāṇe 'py asminn eva
janmani viveka-niṣpattir bhavati 'ti niyamo nā 'stī 'ty arthaḥ. ata uttamā-
'dhikāram abhyāsa-pāṭavenā 'tmanaḥ sampādayed iti bhāvah.

viveka-niṣpattyāi 'va nistāro, nā 'nyathe 'ty āha:

bādhita-nuvṛtṭyā madhya-vivekato 'py upabhogaḥ. 77.

sakṛt samprajñāta-yogenā 'tma-sākṣātkāro-ttaram madhya-vivekā-
'vasthe madhyama-viveke 'pi sati puruṣe bādhitānām api duḥkhā-dīnām 30
prārabdha-vaṣāt pratibimba-rūpeṇa puruṣe 'nuvṛtṭyā bhogo bhavati 'ty
arthaḥ. viveka-niṣpattiḥ cā 'punar-utthānād asamprajñātād eva bhavati
'ti; atas tasyām satyām na bhogo 'stī 'ti pratipādayitum madhya-vivekata
ity uktam. manda-vivekas tu sākṣātkārāt pūrvam ṣravaṇa-manana-
dhyāna-mātra-rūpa iti vibhāgaḥ.

35

jīvan-muktaḥ ca. 78.

jīvan-mukto 'pi madhya-vivekā-vastha eva bhavati 'ty arthaḥ.

jīvan-mukte pramāṇam āha :

upadeśyo- 'padeśṭṛtvāt tat-siddhiḥ. 79.

çāstreṣu viveka-*viṣaye* guru-*çigya*-bhāva-*çraṇaṇāj* jīvan-mukti-siddhir ity arthaḥ; jīvan-muktasyāi 'vo 'padeśṭṛtva-sambhavād iti.

6 çrutīç ca. 80.

çrutir api jīvan-mukte 'sti

"dikṣayāi 'va naro mucyet, tiṣṭhen mukto 'pi vиграhe;
kulāla-cakra-madhya-stho vicchinno 'pi bhramed ghaṭaḥ,"

"brahmāi 'va san brahmā 'pyeti" 'ty-ādir iti. Nārādiya-smṛtir api:

10

"pūrvā-'bhyāsa-balāt kārye na lokyo na ca vāidikaḥ
a-punya-pāpaḥ sarvā-'tmā jīvan-muktaḥ sa ucyata" iti.

« nanu çraṇaṇa-mātreṇā 'py upadeśṭṛtvam syāt? » tatrā 'ha :

itarathā 'ndha-paramparā. 81.

itarathā manda-vivekasyā 'py upadeśṭṛtve 'ndha-paramparā-'pattir ity
15 arthaḥ. sāmagryeṇā 'tma-tattvam ajñātvā ced upadiçet, kasminñcid ançe
eva-bhramaṇa çigyam api bhrānti-kuryāt, so 'py anyam, so 'py anyam ity
evam andha-parampare 'ti.

« nanu jñānena karma-kṣaye sati katham jīvanam syāt? » tatrā 'ha :

cakra-bhramaṇa-vad dhṛta-çarīraḥ. 82.

20 kulāla-karma-nivṛttāv api pūrvā-karma-vegād yathā svayam eva kiyat-
kālam cakram bhramati, evam jñāno-'ttaram karmā-'nutpattāv api prā-
rabdha-karma-vegena çeṣṭamānam çarīram dhṛtvā jīvan-muktas tiṣṭhati
'ty arthaḥ.

« nanu jñāna-hetu-samprajñāta-yogena bhogā-'di-vāsanā-kṣaye katham
25 çarīra-dhāraṇam? na ca <yogasya saṃskārā-'bhibhāvakatve kim mānam?>
iti vācyam; "vyutthāna-nirodha-saṃskārayor abhibhava-prādurbhāvāu
nirodha-pariṇāma" iti Yoga-sūtratas tat-siddheḥ; cira-kālīnasya viṣayā-
'ntarā-'veçasya viṣayā-'ntara-saṃskārā-'bhibhāvakatāyā loka 'py anubhavāc
ce » 'ti. tatrā 'ha :

30 **saṃskāra-leçatas tat-siddhiḥ. 83.**

çarīra-dhāraṇa-hetavo ye viṣaya-saṃskārās, teṣām alpā-'vaçeṣāt tasya
çarīra-dhāraṇasya siddhir ity arthaḥ. atra cā 'vidyā-saṃskārasya sattā
nā 'pekṣyate; avidyāyā janmā-'di-rūpa-karma-vipākā-'rambha-mātre hetu-
tvāt; Yoga-bhāṣye Vyāsāis tathā vyākhyātavāt; "vīta-rāga-janmā-'dar-

ṣaṇād" iti Nyāyāc ca. na tu prārabdha-phalaka-karma-bhoge 'pī 'ti. yatra ca niyamenā 'vidyā 'pekṣyate, sa prayāsa-viṣeṣa-rūpo bhogo mūḍheṣv evā 'sti; jīvan-muktānām tu bhogā-'bhāsa eve 'ti prāg uktam. yat tu kaṇcid vedānti-bruvo « 'vidyā-saṃskāra-leṣo 'pi jīvan-muktasya tiṣṭhatī » 'ty āha, tan na; dharmā-'dharmo-'tpatti-prasaṅgāt; andha-paramparā-prasaṅgāt; avidyā-saṃskāra-leṣa-sattā-kalpane prayojanā-'bhāvāc ca. etac ca Brahma-mīmāṃsā-bhāṣye prapañcitam iti.

ṣāstra-vākyā-'rtham upasaṃharati:

vivekān niḥṣeṣa-duḥkha-nivṛttāu kṛta-kṛtyo, ne 'tarān — ne 'tarāt. 84.

10

uktāyā viveka-siddhitāḥ para-vairāgya-dvārā sarva-vṛtti-nirodhena yadā niḥṣeṣato bādhitā-'bādhita-sādhāraṇyēnā 'khila-duḥkham nivartate, tadāi 'va puruṣaḥ kṛta-kṛtyo bhavati. ne 'tarāḥ, jīvan-mukty-āder apī 'ty arthaḥ. — ne 'tarād iti vipsā 'dhyāya-samāptāu.

atyanta-laya-paryantaḥ kāryo 'vyaktasya, nā 'tmanaḥ.
prokta evaṃ viveko 'tra para-vairāgya-sādhanaṃ.

16

iti Vijñānabhikṣu-nirmite Kāpila-sāṃkhya-pravacanasya bhāṣye vairāgyā-'dhyāyas tṛtiyaḥ.



ṣāstra-siddhā-'khyāyikā-jāta-mukhene 'dānīm viveka-jñāna-sādhanaṃ pradarṣaṇīyānī 'ty etad-arthaṃ caturthā-'dhyāya ārabhyate:

20

rāja-putra-vat tattvo-'padeṣāt. 1.

pūrva-pāda-ṣeṣa-sūtra-ṣṭha-viveko 'nuvartate. rāja-putrasye 'va tattvo-'padeṣād viveko jāyate ity arthaḥ. atre 'yam ākhyāyikā: kaṇcid rāja-putro gaṇḍa-rkṣa-jaṇmanā purān niḥsāritāḥ Ṣabareṇa kenacit poṣito « 'ham Ṣabara » ity abhimanyamāna āste. tam jīvanam jñātvā kaṇcid amātyaḥ 26 prabodhayati: « na tvaṃ Ṣabaro, rāja-putro 'sī » 'ti. sa yathā jhaṭity eva Cāṇḍālā-'bhīmānaṃ tyaktvā tāttvikam rāja-bhāvam evā 'lambate « rājā 'ham asmī » 'ti, evam evā « di-puruṣāt paripūrṇa-cinmātratvenā 'bhivyaktād utpannas tvaṃ tasyā 'ñca » iti kārūṇiko-'padeṣāt prakṛty-abhimānaṃ tyaktvā « Brahma-putratvād aham apī Brahmāi 'va, na tu tad-vilakṣaṇaḥ saṃ- 30 sārī » 'ty evaṃ sva-svarūpam evā 'lambata ity arthaḥ. tathā Gāruḍe:

- “yathāi 'ka-hema-maṇinā sarvaṃ hemamayam bhavet,
tathāi 'va jñātam iṣena jñātenā 'py akhilaṃ jagat.
grahā-'viṣṭo dvijaḥ kaṣcic < Chūdro 'ham > iti manyate,
graha-nācāt punaḥ svīyam brāhmaṇyam manyate yathā,
5 māyā-'viṣṭas tathā jīvo < deho 'ham > iti manyate,
māyā-nācāt punaḥ svīyaṃ rūpaṃ < Brahmā 'smi > manyata ” iti.

stri-Çūdrā-'dayo 'pi brāhmaṇena brāhmaṇasyo 'padeçaṃ çrutvā kṛtā-
'rthāḥ syur ity etad-artham ākhyāyikā-'ntaraṃ darçayati :

piçāca-vad anyā-'rtho-'padeçe 'pi. 2.

- 10 Arjunā-'rtham çṛī-Kṛṣṇena tattvo-'padeçe kriyamāṇe 'pi samīpa-sthasya
piçācasya viveka-jñānaṃ jātam, evaṃ anyeṣāṃ api bhaved ity arthaḥ.

yadi ca sakṛd-upadeçāj jñānaṃ na jāyate, tado 'padeçā-'vṛttir api
kartavye 'tī 'tihāsā-'ntaraṃ āha :

āvṛttir asakṛd-upadeçāt. 3.

- 15 upadeçā-'vṛttir api kartavyā; Chāndogyā-'dāu Çvetaketv-ādikaṃ praty
Āruṇi-prabhṛtīnāṃ asakṛd-upadeçe-'tihāsād ity arthaḥ.

vairāgyā-'rtham nidarçana-pūrvakam ātma-saṃghātasya bhaṇigurvātva-
'dikam pratipādayati :

pitā-putra-vad ubhayor dṛṣṭatvāt. 4.

- 20 svasya pitā-putrayor ivā 'tmano 'pi maraṇo-'tpattyor dṛṣṭatvād anu-
mitatvād vairāgyena viveko bhavati 'ty arthaḥ. tad uktam :

“ātmanaḥ pitṛ-putrābhyāṃ anumeyāu bhavā-'pyayāv ” iti.

itaḥ param utpanna-jñānasya viraktasya jñāna-niṣpatty-aṅgāny ākhyā-
yiko-'kta-dṛṣṭāntāir darçayati :

- 25 çyena-vat sukha-duḥkhi tyāga-viyogābhyām. 5.

parigraho na kartavyo, yato dravyāṇāṃ tyāgena lokaḥ sukhī viyogena
ca duḥkhī bhavati, çyena-vad ity arthaḥ. çyeno hi sāmīṣaḥ kenā-'py
upahatyā 'miśād viyojya duḥkhī kriyate; svayaṃ cet tyajati, tadā duḥkhād
vimucyate. tad uktam :

- 30 “sāmīṣaṃ kuraraṃ jaghnur balino 'nye nirāmīṣāḥ;
tadā 'miśaṃ parityajya sa sukhaṃ samavindate ” 'ti.

tathā Manunā 'py uktam :

“nadi-kūlaṃ yathā vṛkṣo, vṛkṣaṃ vā çakunir yathā,
tathā tyajann imaṃ dehaṃ kṛcchrād grāhād vimucyata ” iti.

ahi-nirvlayani-vat. 6.

yathā 'hir jīrṇām tvacam parityajaty anāyāsena heya-buddhyā, tathāi 'va mumukṣuḥ prakṛtim bahu-kālo-'pabhuktām jīrṇām heya-buddhyā tyajed ity arthaḥ. tad uktam : "jīrṇām tvacam ivo 'raga" iti.

tyaktam ca prakṛty-ādikam punar na svikuryād ity atrā 'ha :

chinna-hasta-vad vā. 7.

yathā chinnaṁ hastam punaḥ ko-'pi nā 'datte, tathāi 'vāi 'tat tyaktam punar nā 'bhimanyete 'ty arthaḥ. — vā-ṣabdo 'py-arthe.

asādhana-'nucintanam bandhāya, Bharata-vat. 8.

vivekasya yad antar-aṅga-sādhanaṁ na bhavati, sa ced dharmo 'pi 10
syāt, tathā 'pi tad-anucintanam tad-anuṣṭhāne cittasya tātparyam na
kartavyam, yatas tad bandhāya bhavati viveka-vismārakatayā; Bharata-
vat; yathā Bharatasya rāja-rṣer dharmyam api dīnā-'nātha-hariṇa-ṣāva-
kasya poṣaṇam ity arthaḥ. tathā ca Jāḍabharatam prakṛtya Viṣṇupurāṇe :

"capalaṁ capale tasmin dūra-gaṁ dūra-gāmini

16

āsīc cetaḥ samāsaktaṁ tasmin hariṇa-potaka " iti.

bahubhir yoge virodho rāgā-'dibhiḥ, kumārī-ṣaṅkha-vat. 9.

bahubhiḥ saṅgo na kāryaḥ; bahubhiḥ saṅge hi rāgā-'dy-abhivvyaktyā
kalaho bhavati yoga-bhraṇṇakaḥ; yathā kumārī-hasta-ṣaṅkhanām anyo-
'nya-saṅgena jhaṇatkāro bhavati 'ty arthaḥ.

20

dvābhyām api tathāi 'va. 10.

dvābhyām yoge 'pi tathāi 'va virodho bhavati; ata ekākināi 'va sthā-
tavyam ity arthaḥ. tad uktam :

"vāse bahūnām kalaho bhaved, vārttā dvayor api;

eka eva caret tasmāt, kumāryā iva kaṅkaṇam " iti.

25

"āṣā-vāivaṣya-virase citte samtoṣa-varjite

mlāne vaktram ivā 'darṣe na jñānam pratibimbati "

'ti vacanān nirācatā yoginā 'nuṣṭheye 'ty āha :

nirāṣaḥ sukhi, Piṅgalā-vat. 11.

ācām tyaktvā puruṣaḥ samtoṣā-'khyā-sukhavān bhūyāt; Piṅgalā-vat; 30
yathā Piṅgalā nāma veṣyā kāntā-'rthinī kāntam alabdhvā nirviṇṇā satī
vihāyā 'cām sukhinī babhūva, tadvad ity arthaḥ. tad uktam :

"āṣā hi paramaṁ duḥkhaṁ, nāirāṣyam paramaṁ sukham,

yathā samochidya kāntā-'cām sukhaṁ suṣvāpa Piṅgale " 'ti.

« nanv ācā-nivṛtṭyā duḥkha-nivṛtṭiḥ syāt; sukham tu kutaḥ, sādhanā-
'bhāvād? » iti. ucyate: cittasya sattva-prādhānyena svābhāvikaṁ yat
sukham ācayā pihitaṁ tiṣṭhati, tad evā 'cā-vigame labdha-vṛttikam bha-
vati, tejah-pratibaddha-jala-çāitya-vad iti na tatra sādhanā-'pekṣā. etad
6 eva cā 'tma-sukham ity ucyata iti.

yoga-pratibandhakatvād ārambho 'pi bhogā-'rtham na kartavyaḥ;
anyathāi 'va tad-upapatter ity āha:

anārambhe 'pi para-grhe sukhi, sarpa-vat. 12.

sukhi bhaved iti çeṣaḥ. çeṣam sugamam. tad uktam:

10 “ grhā-'rambho hi duḥkhāya, na sukhāya katham-cana;
sarpaḥ para-kṛtaṁ veçma praviçya sukham edhata ” iti.

çāstrebhya gurubhyaç ca sāra eva grāhyaḥ; anyathā 'bhyupagama-
vādā-'dibhir ukte 'sāra-bhāge 'nyo-'nya-virodhenā 'rtha-bāhulyena cāi
'kāgratāyā asamभवād ity āha:

16 **bahu-çāstra-gurū-'pāsane 'pi sārā-'dānam, ṣaṭpada-vat. 13.**

kartavyam iti çeṣaḥ; anyat sugamam. tad uktam:

“ aṇubhyaç ca mahadbhyaç ca çāstrebhyaḥ kuçalo naraḥ
sarvataḥ sāram ādadyāt, puṣpebhya iva ṣaṭpada ” iti.

Mārkaṇḍeyapurāṇe ca:

20 “ sāra-bhūtam upāsita jñānam yat svārtha-sādhakam;
jñānānām bahutā yāi 'ṣā yoga-vighna-karī hi sā.
< idaṁ jñeyam, idaṁ jñeyam > iti yas tṛṣitaç caret,
asāu kalpa-sahasreṣu nāi 'va jñeyam avāpnuyād ” iti.

sādhanā-'ntaram yathā tathā bhavtv, ekāgratayāi 'va samādhi-pālana-
26 dvārā viveka-sākṣātkāro niṣpādaniya ity āha:

iṣu-kāra-van nāi 'ka-cittasya samādhi-hāniḥ. 14.

yathā çara-nirmāṇyāi 'ka-cittasye 'ṣu-kārasya pārçve rājño gamanenā
'pi na vṛtṭy-antara-nirodho 'hīyata, evam ekāgra-cittasya sarvathā 'pi na
samādhi-hāniḥ vṛtṭy-antara-nirodha-kṣatir bhavati. tataç ca viṣayā-'ntara-
30 samcārā-'bhāve dhyeaya-sākṣātkāro 'py avaçyam bhavati 'ty ekāgratām
kuryād ity arthaḥ. tad uktam:

“ tadāi 'vam ātmanī avaruddha-citto na veda kimcid bahir antaram vā,
yathe 'ṣu-kāro nṛpatim vrajantam iṣau gatā-'tmā na dadarça pārçva ” iti.

satyām çaktāu jñāna-balāc cec chāstra-kṛta-niyamo vrthā lañghyate,
36 tadā jñānā-'niṣpattya 'narthakyaṁ jñāna-sādhana-nām bhavati 'ty āha:

kr̥ta-niyama-laṅghanaḍ ānarthakyaṃ, loka-vat. 15.

yah cāstreṣu kr̥to yogināṃ niyamas, tasyo 'llaṅghane jñāna-niṣpatty-
ākhyo 'rtho na bhavati; loka-vat; yathā loka bhāṣajyā-dāu vihita-pathyā-
'dīnāṃ laṅghane tat-tat-siddhir na bhavati, tadvad ity arthaḥ. aṣaktyā
jñāna-rakṣā-rthaṃ vā laṅghane tu na jñāna-pratibandhaḥ; 5

“apeta-vrata-karmā tu kevalam brahmaṇi sthitāḥ
brahma-bhūtaḥ caran loka brahma-cārī 'ti kathyate.”

“na papāṭha guru-proktāṃ kr̥to-panayanāḥ cṛtīm
na dadarṣa ca karmāṇi cāstrāṇi jagṛhe na ce ”

'ty-ādy-Anugītā-di-vākyebhyaḥ. ata eva Viṣṇupurāṇā-dāu vṛthā karma- 10
tyāgina eva pākhaṇḍatayā ninditāḥ

“puruṣāṃ jaṭā-dharaṇa-māuṇḍyavatāṃ vṛthāi 'va
moghā-ḥṣiṇāṃ akhila-ḥṣiṇa-bahīṣkṛtānāṃ
piṇḍa-pradāna-pitṛ-toya-vivarjitānāṃ
sambhāṣaṇāḍ api narā-narakam prayāntī ” 16

'ty-ādine 'ti.

niyama-vismaraṇe 'py ānarthakyaṃ āha :

tad-vismaraṇe 'pi, bheki-vat. 16.

sugamam. bhekyāc ce 'yam ākhyāyikā. kaṣcid rājā mṛgayāṃ gato
vipine sunderīm kanyāṃ dadarṣa; sū ca rājñā bhāryā-bhāvāya prārthitā 20
niyamam cakre: yadā mahyaṃ tvayā jalam pradarṣyate, tadā mayā gan-
tavyam iti. ekadā tu krīḍayā pariṣṛāntā rājānam papraccha: kutra jalam?
iti. rājā 'pi samayaṃ vismṛtya jalam adarṣayat. tataḥ sū bheka-rāja-
duhitā kāmā-rūpiṇī bheki bhūtvā jalam viveṣa. tatac ca rājā jalā-dibhir
anviṣyā 'pi na tām avindat iti. 25

ṣravaṇa-vad guru-vākya-mīmāṃsāyā apy āvaçyakatva itihāsam āha :

**no 'padeṣa-ṣravaṇe 'pi kr̥ta-kr̥tyatā parāmarṣād ṛte, Virocana-
vat. 17.**

parāmarṣo guru-vākya-tātparyā-nirṇāyako vicārah. tam vino 'padeṣa-
vākya-ṣravaṇe 'pi tattva-jñāna-niyamo nā 'sti; Prajāpater upadeṣa-ṣravaṇe 30
'pi 'ndra-Virocanayor madhye Virocanasya parāmarṣā-bhāvena vivekā-
'bhāva-cṛuter ity arthaḥ. ato gurū-padiṣṭasya mananam api kāryam iti.
dṛṣyate ce 'dānīm apy ekaśyāi 'va < tat tvam asy > upadeṣasya nānā-rūpāir
arthe sambhāvanā: akhaṇḍatvam avāidharṃya-lakṣaṇā-bhedo 'vibhāgaḥ
ce 'ti. 35

ata eva ca parāmarṣo dṛṣyata ity āha :

dṛṣṭas tayor Indrasya. 18.

tac-chabdeno 'cyamānayoh parāmarṇaḥ. tayor Indra-Virocanayor madhye parāmarṇa Indrasya drṣṭaḥ ce 'ty arthaḥ.

kṛta-kṛtyatām apī 'ndrasya drṣṭānta-vidhayā pradarṇayan samyag-jñāna-'rthinā ca guru-sevā bahu-kālān kartavye 'ty āha:

- 5 prapṇati-brahmacaryo-'pasarpaṇāni kṛtvā siddhir bahu-kālāt, tadvat. 19.

tadvad Indrasye 'vā 'nyasyā 'pi gurāu prapṇati-vedādhyayana-sevā-'dīn kṛtvāi 'va siddhis tattvā-'rtha-sphūrtir bhavati, nā 'nyathe 'ty arthaḥ. tathā ca ṣṛutiḥ:

- 10 “yasya deve parā bhaktir yathā deve tathā gurāu,
tasyāi 'te kathitā hy arthāḥ prakāṇte mahātmana” iti.

na kāla-niyamo, Vāmadeva-vat. 20.

- āhika-sādhanaḥ eva bhavatī 'ty-ādir jñāno-'daye kāla-niyamo nā 'sti; Vāmadeva-vat; Vāmadevasya janmā-'ntarīya-sādhanebhyo garbhe 'pi yathā
15 jñāno-'dayas, tathā 'nyasyā 'pī 'ty arthaḥ. tathā ca ṣṛutiḥ “tad dhāi 'tat paçyann ṛṣir Vāmadevaḥ pratipede <'ham Manur abhavaṁ Sūryaḥ ce> 'ti. tad idam apy etarhi ya evaṁ vedā <'ham brahmā 'smī> 'ti, sa idam sarvaṁ bhavati” 'ty-ādir iti. <aham Manur abhavam> ity-ādikam avāidharṇya-lakṣaṇā-'bheda-param sarva-vyāpakatā-'khyā-brahmatā-param vā;

- 20 “sarvaṁ samāpnoṣi, tato 'si sarva”

ity-ādi-smaranāt. <sa idam sarvaṁ bhavati> 'ti tv āupādhika-paricchedasyā 'tyanto-'cheda-param iti.

<nanu saḡo-'pāsanāyā api jñāna-hetutva-ṇavanāt tata eva jñānam bhaviṣyati; kim-arthaṁ duṣkara-sūkṣma-yoga-carye?> 'ti. tatrā 'ha:

- 25 adhyasta-rūpo-'pāsanāt pāramparyeṇa, yajño-'pāsakānām iva. 21.

siddhir ity anuṣajyate. adhyasta-rūpāḥ puruṣāṇām Brahma-Viṣṇu-Harā-'dīnām upāsanāt pāramparyeṇa Brahmā-'di-loka-prāpti-krameṇa sat-tva-ṇuddhi-dvārā vā jñāna-niṣpattir, na sākṣāt; yathā yājñikānām ity

- 30 arthaḥ.

Brahmā-'di-loka-paramparayā 'pi jñāna-niṣpattāu nā 'sti niyama ity āha:

itara-lābhe 'py āvṛttiḥ, pañcā-'gni-yogato janma-ṇruteḥ. 22.

- nirguṇā-'tmana itarasyā 'dhyasta-rūpasya Brahma-loka-paryantasya
35 lābhe 'py āvṛttir asti. kutāḥ? deva-yāna-pathena Brahma-lokaṁ gatasyā 'pi dyu-parjanya-dharā-nara-yoṣid-rūpā-'gni-pañcake pañcā-'hutito janma-

cravaṇāc Chāndogya-pañcama-prapāṭhake “asāu vāva loko, Gāutamā, 'gnir” ity-ādine 'ty arthaḥ. yac ca Brahma-lokāḍ anāvṛtti-vākyaṁ, tat tatrāi 'va prāyeṇo 'tpanna-jñāna-puruṣa-viṣayakam iti.

jñāna-niṣpattir viraktasyāi 've 'ty atra nidaṛṇanam āha :

viraktasya heya-hānam upādeyo-'pādānam, haṁsa-kṣira-vat. 23. 6

viraktasyāi 'va heyānām prakṛty-ādinām hānam upādeyasya cā 'tmana upādānam bhavati; yathā dugdha-jalayor ekibhāvā-'pannayor madhye 'sāra-jala-tyāgena sāra-bhūta-kṣīro-'pādānam haṁsasyāi 'va, na tu kākā-'der ity arthaḥ.

siddha-puruṣa-saṅgād apy etad ubhayam bhavati 'ty āha :

10

labdhā-'tiṇaya-yogād vā, tadvat. 24.

labdho 'tiṇayo jñāna-kāṣṭhā yena, tat-saṅgād apy uktam bhavati, haṁsa-vad eve 'ty arthaḥ; yathā 'larkasya Dattātreyā-saṅgama-mātrād eva svayaṁ vivekaḥ prādur-abhūd iti.

rāgi-saṅgo na kārya ity āha :

15

na kāma-cāritvaṁ rāgo-'pahate, ṇuka-vat. 25.

rāgo-'pahate puruṣe kāmataḥ saṅgo na kartavyaḥ; ṇuka-vat; yathā ṇuka-pakṣi prakṛṣṭa-rūpa iti kṛtvā kāma-cāraṁ na karoti rūpa-lolupāir bandhana-bhayāt, tadvad ity arthaḥ.

rāgi-saṅge tu doṣam āha :

20

guṇa-yogād baddhaḥ, ṇuka-vat. 26.

teṣāṁ saṅge tu guṇa-yogāt tādīya-rāgā-'di-yogād baddhaḥ syāt; ṇuka-vad eva; yathā ṇuka-pakṣi vyādhasya guṇai rajjubhir baddho bhavati. tadvad ity arthaḥ.

athavā guṇitayā guṇa-lolupāir baddho bhavati, ṇuka-vad ity arthaḥ. 25

atrāi 'vo 'ktaṁ Sāubharinā :

“sa me samādhir jala-vāsa-mitra-matsyasya saṅgāt sahasāi 'va naṣṭaḥ; parigrahaḥ saṅga-kṛto mamā 'yam, parigraho-'tthāṇ ca mahā-vidhitsu” iti.

vāirāgyasyā 'py upāyam avadhārayati dvābhyām :

na bhogād rāga-ṇāntir, muni-vat. 27.

30

yathā muneḥ Sāubharer bhogān na rāga-ṇāntir abhūt, evaṁ anyeṣāṁ api na bhavati 'ty arthaḥ. tad uktam Sāubharināi 'va :

“ā mṛtyuto nāi 'va mano-rathānām anto 'sti; vijñātam idam mayā 'dya. mano-rathā-'sakti-parasya cittam na jāyate vāi paramā-'rtha-saṅgī” 'ti.

api tu

doṣa-darṣanād ubhayoḥ. 28.

ubhayoḥ prakṛti-tat-kāryayoḥ pariṇāmitva-duḥkhātmakatvā'di-doṣa-darṣanād eva rāga-çāntir bhavati, muni-vad eve 'ty arthaḥ. Sāubharer
6 hi saṅga-doṣa-darṣanād eva paçcād vāirāgyaṃ çrūyate :

“ duḥkham yad evāi 'ka-çarīra-janma,
çatā-'rdha-sāṃkhyaṃ tad idam prasūtam;
parigraheṇa kṣitipā-'tmajānām
sutāir anekāir bahulī-kṛtaṃ tad ”

10 ity-ādine 'ti.

rāgā-'di-doṣo-'pahatasyo 'padeça-graheṇa 'py anadhikāram āha :

na malina-cetasy upadeça-bija-praroḥo, 'ja-vat. 29.

upadeça-rūpaṃ yaj jñāna-vṛkṣasya bījaṃ, tasyā 'ñkuro 'pi rāgā-'di-malina-citte no 'tpadyate; Aja-vat; yathā 'ja-nāmni nṛpe bhāryā-çoka-
15 malina-citte Vasiṣṭheṇo 'ktasyā 'py upadeça-bījasya nā 'ñkura utpanna ity arthaḥ.

kim bahunā ?

nā 'bhāsa-mātram api, malina-darpaṇa-vat. 30.

āpāta-jñānam api malina-cetasy upadeçān na jāyate; viṣayā-'ntara-
20 saṃcārā-'dibhiḥ pratibandhāt; yathā malāiḥ pratibandhān malina-darpaṇe 'rtho na pratibimbati, tadvad ity arthaḥ. tad uktaṃ Yājñavalkyena :

“ malino hi yathā 'darço rūpā-'lokasya na kṣamaḥ,
tathā vikala-karaṇa ātma-jñānasya na kṣama ” iti.

yadi vā yathā-katham-cij jñānam jāyeta, tathā 'py upadeçā-'nurūpaṃ
25 na bhaved ity āha :

na taj-jasyā 'pi tad-rūpatā, pañka-ja-vat. 31.

tasmād upadeçāj jātasyā 'pi jñānasyo 'padeçā-'nurūpatā na bhavati
sāmagryeṇā 'navabodhāt; pañka-ja-vat; yathā bījasyo 'ttamatve 'pi pañka-
doṣād bījā-'nurūpatā pañka-jasya na bhavati, tadvad ity arthaḥ. pañka-
30 sthānīyaṃ çīya-cittam.

« nanu Brahma-lokā-'diṣv āiçvaryeṇāi 'va puruṣārtha-siddhyā kim-
artham etāvataḥ prayāsena mokṣāya jñāna-niṣpādanam ? » tatrā 'ha :

**na bhūti-yoge 'pi kṛta-kṛtyato, 'pāśya-siddhi-vad — upāśya-sid-
dhi-vat. 32.**

35 āiçvarya-yoge 'pi kṛta-kṛtyatā kṛtā-'rthatā nā 'sti; kṣayā-'tiçaya-duḥ-
khāir anugamāt. upāśya-siddhi-vat; yatho 'pāśyānām Brahmā-'dīnām sid-

dhi-yoge 'pi na kṛta-kṛtyatā, teṣāṃ api yoga-nidrā-'dāu yogā-'bhyāsa-çrava-
nāt, tathāi 'va tad-upāsanayā prāpta-tad-aiçvaryaśyā 'pī 'ty arthaḥ. —
upāśya-siddhi-vad iti vīpsā 'dhyāya-samāptāu.

adhyāya-tritayo-'ktasya vivekasyā 'ntar-aṅgakam
ākhyāyikābhiḥ samproktam atrā 'dhyāye samāsataḥ.

6

iti Vijñānabhikṣu-nirmite Kāpila-sāṃkhya-pravacanasya bhāṣya ākhyāyikā-
'dhyāyaç caturthaḥ.

sva-çāstra-siddhāntaḥ paryāptaḥ. itaḥ paraṃ svā-çāstre pareṣāṃ
pūrva-pakṣān apākartum pañcamā-'dhyāya ārabhyate. tatrā 'dāv «ādi-
sūtre 'tha-çabdena yan maṅgalaṃ kṛtaṃ, tad vyartham» ity ākṣepaṃ samā- 10
dhatte :

maṅgalā-'caraṇaṃ çīṣṭā-'cārāt phala-darçanāç chrutitaç ce 'ti. 1.

maṅgalā-'caraṇaṃ yat kṛtaṃ, tasyāi 'tāiḥ pramāṇāiḥ kartavyatā-sid-
dhir ity arthaḥ. iti-çabdo hetv-antarā-'kāñkṣā-nirāsā-'rthaḥ.

«“Içvarā-'siddher” iti yad uktam, tan no 'papadyate, karma-phala- 16
dātṛtaya tat-siddher» iti ye pūrva-pakṣiṇas, tān nirākaroti :

ne 'çvarā-'dhiṣṭhite phala-niṣpattiḥ, karmaṇā tat-siddheḥ. 2.

Içvarā-'dhiṣṭhite kāraṇe karma-phala-rūpa-pariṇāmasya niṣpattiḥ na
yuktā; āvaçyakena karmaṇai 'va phala-niṣpatti-sambhavād ity arthaḥ.

Içvarasya phala-dātṛtvaṃ na ghaṭate 'pī 'ty āha sūtrāiḥ :

20

svo-'pakārād adhiṣṭhānaṃ, loka-vat. 3.

Içvarasyā 'dhiṣṭhātṛtve svo-'pakārā-'rtham eva loka-vad adhiṣṭhānaṃ
syād ity arthaḥ.

«bhavatv Içvarasyā 'py upakāraḥ; kā kṣatir?» ity āçāñkyā 'ha :

lāukike-'çvara-vad itarathā. 4.

25

Içvarasyā 'py upakāra-avikāre lāukike-'çvara-vad eva so 'pi samsāri
syāt; apūrṇa-kāmatayā duḥkhā-'di-prasaṅgād ity arthaḥ.

«tathāi 'va bhavatv» ity āçāñkyā 'ha :

pāribhāṣiko vā. 5.

samsāra-sattve 'pi ced Içvaras, tarhi sargā-'dy-utpanna-puruṣe pari- 30

bhāṣā-mātram asmākam iva bhavatām api syāt; samsāritvā-'pratihatēccha-
tvayor virodhān nityai-'çvarya-'nupapatter ity arthaḥ.

İçvarasyā 'dhiṣṭhātrtve bādhakā-'ntaram āha :

na rāgād rte tat-siddhiḥ, pratiniyata-kāraṇatvāt. 6.

- 6 kim ca rāgaṁ vinā nā 'dhiṣṭhātrtvaṁ sidhyati; pravṛttāu rāgasya
pratiniyata-kāraṇatvād ity arthaḥ. upakāra iṣṭā-rtha-siddhi, rāgas tū
'tkaṭe 'eche 'ti na pāunaruktyam.

« nanv evam astu rāgo 'pī 'çvare. » tatrā 'ha :

tad-yoge 'pi na nitya-muktaḥ. 7.

- 10 rāga-yoge 'pi svikriyamāne sa nitya-mukto na syāt; tataç ca te
siddhānta-hānir ity arthaḥ. kim ca prakṛtiṁ praty āiçvaryaṁ prakṛti-
pariṇāma-bhūte-'ecchā-'dinā na sambhavati; anyo-'nyā-'çrayāt: iccho-'tpatty-
anantaram prakṛti-pravartanam, prakṛti-pravṛtty-anantaram ce 'ecchā-'dir
iti. nitye-'ecchā-'dikam ca prakṛtāu na yuktam; çruti-smṛti-siddha-sāmyā-
15 'vasthā-'nupapatteḥ.

ataḥ prakāra-dvayam avaçiṣyate, tad yathā: āiçvaryaṁ kim pradhāna-
dharmaivenā 'smad-abhimatānām icchā-'dinām sāksād eva cetana-samban-
dhāt, kim vā 'yas-kānta-maṇi-vat saṁnidhi-sattā-mātreṇa prerakatvād? iti.
tatrā 'dyam pakṣam dūṣayati :

- 20 **pradhāna-çakti-yogāc cet, saṅgā-'pattiḥ. 8.**

pradhāna-çakter icchā-'deḥ puruṣe yogāt puruṣasyā 'pi dharma-saṅgā-
'pattiḥ; tathā ca "sa yat tatra paçyaty, ananvāgatas tena bhavati; asaṅgo
hy ayam puruṣa" ity-ādi-çruti-virodha ity arthaḥ.

antye tv āha :

- 25 **sattā-mātrāc cet, sarvāi-'çvaryaṁ. 9.**

- ayas-kānta-vat saṁnidhi-sattā-mātreṇa ced āiçvaryaṁ, tarhi sarveṣāṁ
eva tat-tat-sargeṣu bhoktṛnām puruṣāṁ aviçeṣeṇai 'çvaryaṁ asmad-abhipre-
tam eva siddham; akhila-bhoktṛ-sāmyogād eva pradhānena mahad-ādi-
sarjanād iti. tataç cāi 'ka eve 'çvara ity bhavat-siddhānta-hānir ity
30 arthaḥ.

« syād etat. İçvara-sādhaka-pramāṇa-virodhenai 'te 'sat-tarkā eva;
anyathāi 'vam-vidhā-'sat-tarka-sahasrāiḥ pradhānam api bādhitum çakyata »
ity ata āha :

pramāṇa-'bhāvanā na tat-siddhiḥ. 10.

- 35 tat-siddhir nitye-'çvara-siddhiḥ. İçvare tāvat pratyakṣam nā 'stī 'ty
anumāna-çabdāv eva pramāṇe vaktavye; te ca na sambhavata ity arthaḥ.

asambhavam eva pratipādayati sūtrābhyām :

sambandhā-'bhāvān nā 'numānam. 11.

sambandho vyūptiḥ; abhāvo 'siddhiḥ. tathā ca «mahad-ādikaṃ sakartṛkaṃ, kāryatvād » ity-ādy-anumāneṣv aprayojakatvena vyāpyatvā-'siddhyā ne 'çvare 'numānam ity arthaḥ.

6

nā 'pi çabda ity āha :

çrutir api pradhāna-kāryatvasya. 12.

prapañce pradhāna-kāryatvasyāi 'va çrutir asti, na cetana-kāraṇatve, yathā

“ajām ekām lohita-çukla-kṛṣṇām bahvīḥ prajāḥ sṛjamānām sarūpāḥ,” 10

“tad dhe 'dam tarhy avyākṛtam āsīt, tan nāma-rūpābhyām vyākriyate” 'ty-ādir ity arthaḥ.

yā ca “tad āikṣata: bahu syām” ity-ādiç cetana-kāraṇatā-çrutiḥ, sā sargā-'dāv utpannasya mahat-tattvo-'pādhikasya mahā-puruṣasya-janya-jñāna-parā; kiṃ vā bahu-bhavanā-'nurodhāt pradhāna eva «kūlam pipati-ṣaṭi» 'ti-vad gāuṇī; anyathā “sākṣī cetā kevalo nirguṇaḥ ce” 'ty-ādi-çruty-ukta-'pariṇāmitvasya puruṣe 'nupapatter iti.

ayam ce 'çvara-pratiśedha āiçvarye vāirāgyā-'rtham içvara-jñānam vinā 'pi mokṣa-pratipādanā-'rtham ca prāuḍhi-vāda-mātram iti prūḇ eva vyākhyātam. anyathā jīva-vyāvṛttasye 'çvara-nityatvā-'der gāuṇatva-kalpanā-gāuravam. āupādhikānām nitya-jñāne-'cchā-'dīnām mahad-ādi-pariṇāmānām cā 'ṅgikāreṇa kātuṣṭhyā-'dy-upapatter ity-ādikaṃ Brahma-mīmāṃsāyām draṣṭavyam iti.

«nā 'vidyāto bandha» iti yat siddhāntitam prathama-pāde, tatra paramatam vistarataḥ pragaḥṭṭakena dūṣayati: 25

nā 'vidyā-çakti-yogo niḥsaṅgasya. 13.

pare prāhuḥ: «pradhānam nā 'sti, kiṃ tu jñāna-nāçyā-'nādy-avidyā-'khyā çaktiç cetane tiṣṭhati. tata eva cetanasya bandhas, tan-nāçe ca mokṣa» iti. tatre 'dam ucyate: niḥsaṅgatayā cetanasya 'vidyā-çakti-yogaḥ sākṣān na sambhavatī 'ti. avidyā hy atasmiṃs tad-ākāratā, sa ca 30 vikāra-viçeṣo vikāra-hetu-samyoga-rūpaṃ saṅgaṃ vinā na sambhavatī 'ty arthaḥ.

«nanv avidyā-vaçād evā 'vidyā-yogo vaktavyaḥ; tathā cā 'pāramārthikatvān na tayā saṅga» iti. tatrā 'ha:

tad-yoge tat-siddhāv anyo-'nyā-'çrayatvam. 14.

35

avidyā-yogād avidyā-siddhāu cā 'nyo-'nyā-'çrayatvam ātmā-'çrayatvam anavasthā ve 'ti çeṣaḥ.

« nanu bījā-’ñkura-vad anavasthā na doṣāye » ’ty āṇḍikya ’ha :

na bījā-’ñkura-vat, sādi-saṃsāra-ṣruteḥ. 15.

bījā-’ñkura-vad anavasthā na sambhavati; puruṣāṇām saṃsārasya
 ’vidyā-’dy-akhilā-’nārtha-rūpasya sādītva-ṣruteḥ; pralaya-susupty-ādāv
 6 abhāva-ṣṛaṇād ity arthaḥ. “vijñāna-ghana evāi ’tebhyo bhūtebhyaḥ
 samutthāya tāny evā ’nūvinaṣyati” ’ty-ādi-ṣrutibhir hi pralayā-’dāu bud-
 dhi-vṛtty-abhāvena tad-āupādhikā-’vidyā-vidyā-’dy-akhila-saṃsāra-ṣūnya-
 cinmātratvam puruṣāṇām siddham iti. tasmād « avidyā ’py āvidyikī » ’ti
 vāñ-mātram.

10 « nanv asmākam avidyā pāribhāṣikī, na tu yogo-’ktā ’nūtinany ātma-
 buddhy-ādi-rūpā. tathā ca bhavatām pradhāna-vad evā ’smākam api tasyā
 akhaṇḍā-’nāditayā puruṣa-niṣṭhatve ’pi nā ’saṅgitā-hānir » ity āṇḍikāyām
 parikalpitam avidyā-ṣabdā-’rtham vikalpya dūṣayati :

vidyāto ’nyatve brahma-bādha-prasaṅgaḥ. 16.

15 yadi vidyā-’nyatvam evā ’vidyā-ṣabdā-’rthas, tarhi tasya jñāna-nāṣya-
 tayā brahmaṇa ātmano ’pi bādho nāṣaḥ prasajyate; vidyā-bhinnatvād ity
 arthaḥ.

abādhe nāiṣphalyam. 17.

yadi tv avidyā-rūpam api vidyayā na bādhyeta, tarhi vidyā-vāiṣphal-
 20 yam; avidyā-nivartakatvā-’bhāvād ity arthaḥ.

pakṣā-’ntaram dūṣayati :

vidyā-bādhyatve jagato ’py evam. 18.

yadi punar vidyayā cetane bādhyatvam evā ’vidyātvaṃ ucyate, tathā
 sati jagataḥ prakṛti-mahad-ādy-akhila-prapañcasyā ’py evam avidyātvaṃ
 25 syāt; “athā ’ta ādeḥ: ne ’ti ne ’ti,” “asthūlam anany” ity-ādi-ṣrutibhir
 mithyā-jñānasye ’va prakṛty-āder apy ātmani bādhitatvād ity arthaḥ. tathā
 cā ’khila-prapañcasyāi ’vā ’vidyātve saty ekasya jñānenā ’vidyā-nāṣād
 anyāir api prapañco na dṛṣyete ’ti bhāvaḥ. vidyā-nāṣyatvaṃ cā ’vidyā-
 tvaṃ vaktuṃ na ṣakyate; vidyā-nāṣyatvena vidyā-nāṣya-grahā-’sam-
 30 bhavāt; ātmā-’ṣṛayād iti.

tad-rūpatve sādītvaṃ. 19.

bhavatu vā yathā-katham-cid vidyā-bādhyatvam evā ’vidyātvaṃ, tathā
 ’pi tādr̥ṣa-vastunaḥ sādītvaṃ eva puruṣeṣu, na tv anāditvaṃ sambhavati;
 “vijñāna-ghana eve” ’ty-ādy-ukta-ṣrutibhiḥ pralayā-’dāu puruṣasya cinmā-
 35 tratva-siddher ity arthaḥ. asman-mate ca pralaye puruṣasyā ’saṃsāritve
 ’pi svatantra-nitya-pradhāna-saṃyogāt punar-bandha upapāditaḥ; tathā
 pradhāna-saṃyoge ’pi prāgbhaviyā-’viveka eva vāsanā-’dṛṣṭā-’di-dvārā

nimittam ity apy uktam. tasmād yoga-darṣano-⁵ktād anyā nā 'sty avidyā jñāna-nāṣyā; sā ca buddhi-dharma eva, na puruṣa-dharma iti siddham.

atrāi 'vā 'dhyāye < karma-nimittā pradhāna-pravṛttir > iti yad uktam, tatra para-pūrva-pakṣam samādhatte pragaḥṭṭakena :

na dharmā-'palāpaḥ, prakṛti-kārya-vāicitryāt. 20.

apratyakṣatayā dharmā-'palāpo na sambhavati; prakṛti-kāryeṣu vāici-
tryā-nyathā-'nupapattyā tad-anumānād ity arthaḥ.

pramāṇā-'ntaram apy āha :

ṛuti-liṅgā-'dibhis tat-siddhiḥ. 21.

"punyo vāi puṇyena bhavati, pāpaḥ pāpene" 'ty-ādi-ṛuteḥ, "svarga-10
kāmo 'ṣva-medhena yajete" 'ti vidhy-ādi-rūpāl liṅgād yogi-pratyakṣā-
'dibhiḥ ca tat-siddhir ity arthaḥ.

< pratyakṣā-'bhāvād dharmā-'siddhir > iti parasya hetum ābhāsī-karoti :
na niyamaḥ, pramāṇā-'ntarā-'vakācāt. 22.

lāukika-pratyakṣā-'bhāvād vastv-abhāva iti niyamo nā 'sti; pramāṇā-15
'ntareṇā 'pi vastūnām viṣayī-karaṇād ity arthaḥ.

dharma-vad adharmam api sādhayati :

ubhayatrā 'py evam. 23.

dharma-vad adharme 'py evam pramāṇāni 'ty arthaḥ.

arthāt siddhiḥ cet, samānam ubhayoḥ. 24.

20

< nanu vidhy-anyathā-'nupapatti-rūpayā 'rthā-'pattyā dharma-siddhiḥ ;
sā ca nā 'sty adharma iti katham ṛāuta-liṅgā-'tideṣo 'dharma? > iti cen,
na; yataḥ samānam ubhayor dharmā-'dharmayor arthā-'patti-rūpam pra-
māṇam asti; "para-dārān na gacched" iti niṣedha-vidhy-anyathā-'nupa-
patter ity arthaḥ.

25

< nanu dharmā-'dikam cet svīkṛtaḥ, tarhi puruṣānām dharmādimat-
tvena pariṇāmā-'dy-āpattir > ity ācāṅkām pariharati :

antaḥkaraṇa-dharmatvaṁ dharmā-'dinām. 25.

ādi-ṣabdena vāiṣeṣika-ṣāstro-'ktāḥ sarva ātma-viṣeṣa-guṇā gṛhyante.
na cāi < 'vam pralaye 'ntaḥkaraṇā-'bhāvād dharmā-'dikam kva tiṣṭhatv > 20
iti vācyaḥ; ākāṣa-vad antaḥkaraṇasyā 'tyanta-vināṣā-'bhāvāt. antaḥkara-
ṇam hi kārya-kāraṇo-'bhaya-rūpam iti prāg eva vyākhyātam. ataḥ kāraṇā-
'vasthe prakṛty-aṅga-viṣeṣe 'ntaḥkaraṇe dharmā-'dharma-samskāra-'dikam
tiṣṭhatī 'ti.

«syād etat. <prakṛti-kārya-vāicitryāc chruty-ādeḥ ca dharmā-di-siddhir> iti yad uktam, tad ayuktam; triguṇā-tmakā-prakṛtes tat-kāryānām ca bhavatām ṣrutyai 'va bādhat "sākṣi cetā kevalo nirguṇaḥ ca," "athā 'ta ādeḥ: ne 'ti ne 'ti,"

- 5 «aḥabdam asparṇam arūpam avyayam
tathā 'rasam nityam agandhavaḥ ca yad "

ity-ādinā, "na nirodho na co 'tpattih," "vācā-rambhaṇam vikāro nāma-dheyam, mṛttike 'ty eva satyam" ity-ādinā ce » 'ti. tad etat pariharati :

guṇā-dīnām ca nā 'tyanta-bādhaḥ. 26.

- 10 guṇānām sattvā-dīnām tad-dharmānām ca sukhā-dīnām tat-kāryānām
api mahad-ādinām svarūpato nā 'sti bādhaḥ, kim tu samsargata eva cetane
bādho, 'yasy āuṣṇya-bādha-vat. tathā kūlata evā 'vasthā-dibhir bādho
guṇā-dy-akhilā-pariṇāminā ity arthaḥ.

- «kutaḥ punaḥ svarūpata eva bādho na bhavati, svapna-manorathā-di-
15 padārtha-vad? » ity ākāṅkṣāyām āha :

pañcā-vayava-yogāt sukha-samvittih. 27.

atra viṣṇya pakṣi-karāṇāya vivāda-viṣayai-kadeṣasya sukha-mātrasya
grahaṇam sarva-viṣayo-palakṣakam. — sukhā-di-samvittir iti pāṭhas tu
samīcīnaḥ.

- 20 pañcā 'vayavāḥ ca nyāyasya pratijñā-hetū-dāharaṇo-panaya-nigama-
nāni; teṣām yogān melanāt sukhā-dy-akhilā-padārtha-siddhir ity arthaḥ.
prayogaḥ cā 'yam: sukham sat; artha-kriyā-kāritvāt; yad-yad artha-kriyā-
kāri, tat-tat sad, yathā cetanāḥ; pulakā-di-rūpā-rtha-kriyā-kāri ca su-
kham; tasmāt sad iti.
- 25 cetanānām cā 'vikāritve 'pi viṣaya-prakāṣa evā 'rtha-kriye 'ti. — nāsti-
kam prati ca vyatireky anumānam kartavyam, tatra ca ṣaṣa-ṣṛṅgā-dir
dṛṣṭānta iti.

«pratyakṣā-tiriktam pramāṇam eva na bhavati, vyāpyatvā-dy-asid-
dher » iti cārvākaḥ punaḥ ṣaṅkate :

na sakṛd-grahaṇāt sambandha-siddhiḥ. 28.

sakṛt-sahacāra-grahaṇāt sambandho vyāptir na sidhyati, bhūyastvam
cā 'nanugatam. ato vyāpti-grahā-sambhavaṇ nā 'numānenā 'rtha-siddhir
ity arthaḥ.

samādhatte :

niyata-dharma-sāhityam ubhayor ekatarasya vā vyāptih. 29.

dharma-sāhityam dharmatāyām sāhityam, sahacāra iti yāvat. tathā

co 'bhayoḥ sādhya-sādhanaḥ ekatarasya sādhana-mātrasya vā niyato 'vyabhicarito yaḥ saḥacāraḥ, sa vyāptir ity arthaḥ. ubhayaḥ iti sama-vyāpti-pakṣe proktam. niyamaḥ cā 'nukūla-tarkeṇa grāhya iti na vyāpti-grahā-sambhava iti bhāvah.

vyāptir vakṣyamāṇa-çakty-ādi-rūpaṃ padārthā-ntaraṃ na bhavati 'ty āha :

na tattvā-ntaraṃ, vastu-kalpanā-prasakteḥ. 30.

niyata-dharma-sāhityā-tirikṭā vyāptir na bhavati; vyāptitvā-çrayasya vastuno 'pi kalpanā-prasaṅgāt. asmābhis tu siddha-vastuna eva vyāpti-tva-mātraṃ kṛtam ity arthaḥ.

10

para-matam āha :

nija-çakty-udbhavam ity ācāryāḥ. 31.

apare tv ācāryā « vyāpyasya sva-çakti-janyaṃ çakti-viçeṣa-rūpaṃ tattvā-ntaraṃ eva vyāptir » ity āhuḥ. nija-çakti-mātraṃ tu yāvad-dravya-sthāyitayā na vyāptiḥ; deçā-ntara-gatasya dhūmasya vahnī-avyāpyatvāt. 16 deçā-ntara-gamaṇena ca sū çaktir nāçyata iti no 'kṛta-lakṣaṇe 'tivyāptiḥ. sva-mate tū 'tpatti-kālā-vacchinnatvena dhūmo viçeṣaṇīya iti bhāvah.

ādheya-çakti-yoga iti Pañcaçikhaḥ. 32.

buddhy-ādiṣu prakṛty-ādi-vyāpyatā-vyavahārād ādhāratā-çaktir vyāpakatā, 'dheyatā-çaktimattvaṃ ca vyāpyatvaṃ iti Pañcaçikha ity arthaḥ.

20

« nanv ādheya-çaktiḥ kim-arthaṃ kalpyate? vyāpyasya vastunaḥ svarūpa-çaktir eva vyāptir astu. » tatrā 'ha :

na svarūpa-çaktir niyamaḥ, punar-vāda-prasakteḥ. 33.

svarūpa-çaktis tu niyamo vyāptir na bhavati, pāunaruktya-prasaṅgāt; « ghaṭaḥ kalaça » iti-vad « buddhir vyāpye » 'ty atrā 'py arthā-bhedeṇa 'ty 26 arthaḥ. — svarūpaṃ iti vaktavye çakti-pado-'pādānaṃ vyāpter vyāpya-dharmato-'papādanāya.

pāunaruktyaṃ svayam eva vivṛṇoti :

viçeṣaṇā-narthakya-prasakteḥ. 34.

pūrva-sūtra eva vyākhyāta-prāyam idam.

30

dūṣaṇā-ntaraṃ āha :

pallavā-diṣv anupapatteḥ ca. 35.

pallavā-diṣu vṛkṣā-di-vyāpyatā 'sti; svarūpa-çakti-mātraṃ tu tasya lakṣaṇaṃ na sambhavati; chinna-pallave 'pi svarūpa-çakter anapāyena

tadānīm api vyāpyatā-'patter ity arthaḥ. ādheya-çaktis tu ccheda-kāle vinaṣṭe 'ti na tadānīm vyāptir iti bhāvaḥ.

«nanu kim Pañcaçikhenā nija-çakty-udbhavo vyāptir eva no 'cyate? tarhi dhūmasya vahny-ādheyatvā-'bhāvād vahny-avyāpyatā-'pattir» iti.

6 tatrā 'ha :

ādheya-çakti-siddhāu nija-çakti-yogaḥ, samāna-nyāyāt. 36.

ādheya-çakter vyāptitva-siddhāu nija-çakty-udbhavo 'pi vyāptitvena siddha eva; samāna-nyāyād, yukti-sāmyād ity arthaḥ. ananugamas tu nānā-'rtha-çabda-van na doṣāya. — evaṁ sva-mate 'pi nānāvidha-sahacārā
10 eva vyāptayo bodhyāḥ. na cāi «'vam apy anumiti-hetutve vyāptinām ananugamaḥ syād» iti vācyam; trṇā-'raṇi-many-ādi-vat kārya-gata-vāijātyā-'dy-upapatter iti.

«pañcā-'vayava-yogād guṇā-'di-siddhir» iti yad uktam, tad-upapāda-nāya vyāpti-nirvacanenā 'numāna-prāmāṇye bādhakam apāstam. idānīm
15 pañcā-'vayava-rūpa-çabdasya jñāna-janakatvo-'papattaye çabda-çakty-ādi-nirvacanena tad-anupapatti-rūpaṁ çabda-prāmāṇye pareṣām bādhakam apāsyate :

vācya-vācaka-bhāvaḥ sambandhaḥ çabdā-'rthayoḥ. 37.

arthe vācyatā-'khyā çaktiḥ, çabde vācakatā-'khyā çaktir asti. sāi 'va
20 tayoh sambandho, 'nuyogitā-vat. taj-jñānāc chabdenā 'rtho-'pasthitir ity arthaḥ.

çakti-grāhakāṇy āha :

tribhiḥ sambandha-siddhiḥ. 38.

āpto-'padeṣo vṛddha-vyavahāraḥ prasiddha-pāda-sāmānādhikaranyam
25 ity etāis tribhir ukta-sambandho ghyata ity arthaḥ.

na kārye, niyama, ubhayathā darçanāt. 39.

sa ca çakti-grahaḥ kārya eva bhavati 'ti niyamo nā 'sti; loke kārya-vad akārye 'pi vṛddha-vyavahārā-'di-darçanād ity arthaḥ. yathā hi «gām ānaye» 'ty-ādi-kārya-para-vākyād vṛddhasya gavā-'nayanā-'di-vyavahāro
30 drçyata, evam eva «putras te jāta» ity-ādi-siddha-para-vākyād api pulakā-'di-vyavahāro drçyata iti. siddhiā-'rtha-çabda-prāmāṇya-siddhāu ca viveke vedānta-prāmāṇyam siddham ity āçayaḥ.

«nanu bhavatu loke siddhe çakti-grahaḥ; artha-pratyayā-'di-darçanāt. vede tu katham bhaviṣyati; akārya-bodhana-vāiyarthyaḥ?» iti. tatrā 'ha :

loke vyutpannasya vedā-'rtha-pratitih. 40.

loke çabda-çakti-vyutpannasya puruṣasya tad-anusārenāi 'va vedā-'rtha-

pratītiḥ; na hi loke caktir bhinnā, vede ca bhinnā; < ya eva lāukikās, ta eva vāidikā > iti nyāyāt. ato loke siddhā-rtha-paratva-siddhāu vede 'pi tat sidhyatī 'ty arthaḥ. siddha-viveka-pratipādanasya cā 'vidyā-nivṛtti-dvārā mokṣaḥ phalam; yathā loke < putras te jāta > ity-ādi-pratipādanasya haṣṣā-dih phalam iti na tad-vāiyartham.

5

atra cañkate :

na tribhir, apāuruseyatvād vedasya, tad-arthasyā 'tindriyatvāt. 41.

« nanu tribhir āpto-padeṣā-dibhir veda-ṣabde na cakti-graḥaḥ sambhāvati; vedasyā 'pāuruseyatvena tad-artheṣv āpto-padeṣā-bhāvāt; tathā 10 vedā-rthasyā 'tindriyatayā tatra vṛddha-vyavahārasya prasiddha-pada-sāmānādhikaranyasya ca grahītum ačakyatvād ity arthaḥ.

tatrā 'tindriyā-rthatvam ādāu nirākaroti :

na, yajñā-deḥ svarūpato dharmatvaṃ, vāciṣṭyāt. 42.

yad uktam, tan na, yato devato-ddecyaka-dravya-tyāgā-di-rūpasya 15 yajña-dānā-deḥ svarūpato eva dharmatvaṃ, veda-vihitavtaṃ, vāciṣṭyāt, prakṛṣṭa-phalakatvāt. yajñā-dikam ce 'cchā-di-rūpatvān nā 'tindriyam, na tu yajñā-di-viṣayakā-pūrvasya dharmatvaṃ, yena veda-vihitasyā 'tindriyatā syād ity arthaḥ. « nanu tathā 'pi devatā-dy-atindriyā-rtha-ghatitatvam astī » 'ti cen, na; atindriyeṣv api padārthatā-vacchedakena 20 sāmānya-rūpeṇa pratīter vakṣyamānatvād iti.

yac co 'ktam < apāuruseyatvenā 'pto-padeṣā-bhāva > iti, tad api nirākaroti :

nija-caktir vyutpattyā vyavacchidyate. 43.

apāuruseyatve 'pi vedānām svābhāviki yā 'rtheṣu caktir asti, sāi 'vā 25 'ptāir vṛddha-paramparābhir vyutpattyā < 'sya ṣabdasyā 'yam artha > ity evam-rūpayā vyavacchidyate, ṣiṣyebhyo 'rthā-ntarād vyāvartyo 'padiçyate; na tv ādhunika-ṣabda-vat svayam saṃketyate, yena pāuruseyatvā-peḥṣā syād ity arthaḥ.

« nanu tathā 'py atindriya-devatā-phalā-diṣu katham cakti-graho 30 vāidika-padānām syāt? » tatrā 'ha :

yogyā-yogyeṣu pratīti-janakatvāt tat-siddhiḥ. 44.

pratyakṣā-pratyakṣeṣu padārtheṣu sāmānya-dharma-puraskāreṇa tat-siddhiḥ cakti-graho bhavati; sādharmaṇyena padānām pratīti-janakatvasyā 'nubhava-siddhatvāt. viṣeṣas tu: atindriyo 'pūrva eva vākyā-rtho, na ca 35 tasya grahaṇam prāg apekṣyata ity arthaḥ.

ṣabda-prāmāṇya-prasaṅgināi 'va ṣabda-gataṃ viṣeṣaṃ avadhārayati:
na nityatvaṃ vedānāṃ, kāryatva-ṣruteḥ. 45.

"sa tapo 'tapyata; tasmāt tapas tepānāt trayo vedā ajāyante" 'ty-
ādi-ṣruter vedānāṃ na nityatvaṃ ity arthaḥ. veda-nityatā-vākyāni ca
5 sajātīyā-'nupūrvī-pravāhā-'nuccheda-parāṇi.

« tarhi kim pāuruṣeyā vedāḥ? » ne 'ty āha :

na pāuruṣeyatvaṃ, tat-kartuḥ puruṣasyā 'bhāvāt. 46.

īṣvara-pratiṣedhād iti ṣeṣaḥ. sugamam.

« aparāḥ kartā bhavatu » ity ākāṅkṣāyām āha :

10 muktā-'muktayor ayogyatvāt. 47.

jīvan-mukta-dhurīṇo Viṣṇur viṣuddha-sattvatayā niratiṣaya-sarva-jñō
'pi vīta-rāgatvāt sahasra-ṣākha-veda-nirmāṇā-'yogyāḥ. amuktas tv asarva-
jñātvād evā 'yogyā ity arthaḥ. na cā « 'sāṃkhya-prāṇi-pālanā-'di-vyāpāra-
vad evā 'sāṃkhya-veda-nirmāṇam apy upapadyatām » iti vācyaṃ ; svayaṃ
15 sphurad-vedebhyo 'rtham pratītyāi 'va pālanā-'diṣu pravṛtteḥ.

« nanv evaṃ apāuruṣeyatvān nityatvaṃ evā 'gatam? » tatrā 'ha :

nā 'pāuruṣeyatvān nityatvaṃ aṅkurā-'di-vat. 48.

spaṣṭam.

« nanv aṅkurā-'diṣv api kāryatvena ghaṭā-'di-vat pāuruṣeyatvaṃ anu-
20 meyam? » tatrā 'ha :

teṣāṃ api tad-yoge dṛṣṭa-bādhā-'di-prasaktiḥ. 49.

« yat pāuruṣeyam, tac charīra-janyam » iti vyāptir loka dṛṣṭā. tasyā
bādhā-'dir evaṃ sati syād ity arthaḥ.

« nanv ādi-puruṣo-'ccaritatvād vedā api pāuruṣeyā eve? » 'ty ata āha :

25 yasminn adṛṣṭe 'pi kṛta-buddhir upajāyate, tat pāuruṣeyam. 50.

dṛṣṭa ivā 'dṛṣṭe 'pi yasmin vastuni kṛta-buddhir buddhi-pūrvakatva-
buddhir jāyate, tad eva pāuruṣeyam iti vyavahriyata ity arthaḥ. etad
uktam bhavati : na puruṣo-'ccaritatā-mātreṇa pāuruṣeyatvaṃ, ṣvāsa-pra-
ṣvāsayoḥ suṣupti-kālīnayor pāuruṣeyatva-vyavahārā-'bhāvāt, kim tu bud-
30 dhi-pūrvakatvena. vedās tu niḥṣvāsa-vad evā 'dṛṣṭa-vaṣād a-buddhi-pū-
vakā eva Svayambhuvāḥ sakāṣāt svayam bhavanti. ato na te pāuruṣeyāḥ.
tathā ca ṣrutis "tasyāi 'tasya mahato bhūtasya niḥṣvasitam etad yad
Rgveda" ity-ādir iti.

« nanv evaṃ yathārtha-vākyā-'rtha-jñānā-'pūrvakatvāc chuka-vākyā-
35 sye 'va vedānāṃ api prāmāṇyam na syāt? » tatrā 'ha :

nija-çakty-abhivyakteḥ svataḥ prāmāṇyam. 51.

vedānām nijā svābhāvīkī yā yathārtha-jñāna-janana-çaktis, tasyā mantrā-'yurvedā'-dāv abhivyakter upalambhād akhila-vedānām eva svata eva prāmāṇyam sidhyati, na vaktr-yathārtha-jñāna-mūlakatvā-'dine 'ty arthaḥ. tathā ca Nyāya-sūtram: "mantrā-'yurveda-prāmāṇya-vac ca tat- 5 prāmāṇyam" iti.

"guṇā-'dīnām ca nā 'tyanta-bādha" iti pratijñāyām nyāyena <sukhā-'di-siddher> ity eko hetur upanyastah prapañcitaḥ ca. sāmpratam tasyām eva hetv-antaram āha:

nā 'sataḥ khyānam nṛ-çṛṅga-vat. 52.

10

āstām tāvat pañcā-'vayavena sukhā-'di-siddhiḥ; jñāna-mātrād api tat-siddhiḥ. atyantā-'sattve sukhā-'dīnām jñānam eva no 'papadyate; nara-çṛṅgā-'dīnām abhānād ity arthaḥ. tathā ca Brahma-sūtram: "nā 'bhāva upalabdher" iti. çuktirajata-svapna-manorathā-'dāu ca manaḥ-pariṇāma-rūpa eva 'rthaḥ pratiyate, nā 'tyantā-'sann iti vakṣyati. 15

«nanv evam guṇā-'dir atyantam sann eva bhavatu, tathā ca "nā 'tyanta-bādha" ity atyanta-pada-vāiyarthyam» iti. tatrā 'ha:

na sato, bādha-darçanāt. 53.

atyanta-sato 'pi guṇā-'der bhānam na yuktaḥ: vināçā-'di-kāle bādha-darçanāt; cāitanye bhāsamānasya jagataç cāitanya eva bādha-darçanāç ca; 20 "athā 'ta ādeço: ne 'ti ne 'ti," "ne 'ha nānā 'sti kimcana," "yatra devā na devā, mātā na mātē" 'ty-ādi-çrutibhir nyāyāiç ce 'ty arthaḥ.

«nanv evam api sad-asadbhyām bhinnam eva jagad bhavatu; tathā 'py atyanta-bādha-pratişedhā-'nupapattir» iti. tatrā 'ha:

nā 'nirvacanīyasya, tad-abhāvāt. 54.

25

sattvenā 'sattvena cā 'nirvacanīyasyā 'pi bhānam na ghaṭate; tad-abhāvāt, sad-asad-bhinna-vastv-aprasiddher ity arthaḥ. dṛṣṭā-'nusāreṇai 'va kalpanāyā āucityād iti bhāvaḥ. yā tu

"nā 'sad-rūpā na sad-rūpā māyā, nāi 'vo 'bhayā-'tmikā,

sad-asadbhyām anirvācyā mithyā-bhūtā sanātānī"

30

'ti smrtis, tasyā ayam arthaḥ: māyā prakṛtiḥ sakāryā sūtra-traya-nirasta-prakāra-traya-rūpā na bhavati; kim tu sad-asadbhyām anirvācyā, 'nir-dhāryā, <sad eve> 'ty <asad eve> 'ti vā nirdhārya vaktum açakyā; yato mithyā-bhūtā prati-ksaṇam anyathātvaḥ gacchati. atha ca sanātānī, sva-rūpato nityā, sad-asad-rūpe 'ti yāvad iti. evam eva pradhānasya sakārya- 35 aya nihsattā-sattvaḥ Yoga-bhāṣye proktaḥ iti.

« nanv evaṃ kim anyathā-khyātir eve 'ṣṭā? » ne 'ty āha :

nā 'nyathā-khyātiḥ, sva-vaco-vyāghātāt. 55.

« anyad vastv anyā-rūpeṇa bhāṣate, na punar asato bhānam » ity api na yuktaṃ ; sva-vaco-vyāghātāt, (asan na bhāṣate saṃnikarsā-'dy-abbhāvād,
5 iti sva-siddhānta-vyāghātāt; asataḥ sambandhasya bhānā-'bhyupagamād ity arthaḥ. yadi ca « sambandho 'py anyatra sann eva bhāṣata » ity ucyate, tathā 'pi viṣeṣya-viṣeṣaṇā-'nuyogika-pratīyogikatvayor grahe 'sat-khyātiḥ; tad-agrahe ca cūkti-rajatatva-samavāyānām viçṛṅkhalānām eva bhānā-'pattyā 'smad-abhiprete vivekā-'graha eva paryavasānam ity anyathā-
10 khyāti-vaco-vyāghāta eva; viçṛṣṭa-bhramasyāi 'vā 'nyathā-khyāti-çabdā-'rthatvād iti. api ca jñānasyā 'rtha-vyabhicāritve (jñānenā 'rtha-siddhir) iti sva-vaco vyāhanyeta. tad uktam :

“ jñānasya vyabhicāritve viçvāsaḥ kim-nibandhana? ” iti.

etad-upapatty-arthaṃ kalpanā-sahasre tu gāuraveṇa lāghavād asan-
15 sargā-'graha evo 'bhaya-siddho vyavahāra-hetutayā kalpayitum yukta iti. kim ca jñānatvā-'viṣeṣeṇa jñānayor bādhyā-bādha-bhāve niyāmakā-'dy-abbhāvaç ce 'ti dik.

“ nā 'tyanta-bādha ” iti pūrvo-'ktaṃ vivṛṇvānaḥ sva-siddhāntam upa-samharati :

20 sad-asat-khyātir bādha-'bādhat. 56.

sad-asat-khyātir eva sarveṣāṃ guṇā-'dīnām kutah? bādha-'bādhat. tatra svarūpeṇā 'bādhaḥ sarva-vastūnām, nityatvāt; saṃsargatas tu bādhaḥ sarva-vastūnām cāitanye 'sti, yathā çukty-ādāu buddhi-stha-rajatā-'deḥ, sphatikā-'diṣu vā lāuhityā-'des, tadvat. tathā 'vasthābhir api bādho 'khila-
25 paripāminām kālā-'diṣv ity arthaḥ. bādhaç ca pratipanna-dharminī niçe-dha-buddhi-viṣayatvam; asattvam tv abbhāvaḥ, so 'py adhikaraṇa-svarūpa iti.

na ca « sad-asattvayor virodha » iti vācyam; prakāra-bhedenā 'virodhāt. yathā hi lāuhityam bimba-rūpeṇa sat sphatika-gata-pratibimba-rūpeṇa cā
30 'sad iti dr̥ṣṭaṃ, yathā vā rajataṃ vaṇig-vīthi-stha-rūpeṇa sac çukty-adhyasta-rūpeṇa cā 'sat, tathāi 'va sarvaṃ jagat svarūpataḥ sac cāitanyā-'dāv adhyasta-rūpeṇa cā 'sad iti. tad uktam :

“ arthe hy avidyamāne 'pi saṃsṛtiḥ na nivartate
dhyāyato viṣayān asya, svapne 'narthā-'gamo yathe ” 'ti.

35 evam evā 'vasthā-bhedenā 'pi sad-asattvam aviruddham. yathā hi vṛkṣā-'dih prarūḍhā-'dy-avasthābhiḥ sann apy aṅkurā-'dy-avasthābhir asan bhavati, tathāi 'va prakṛty-ādikaṃ sad-asad-ātmakam iti. tad uktam :

“nityadā hy aṅga bhūtāni bhavanti na bhavanti ca
kālenā 'lakṣya-vegena sūkṣmatvāt tan na dr̥ṣyata” iti.

etat sūtro-'ktaṃ ca prapañcasya sad-asattvaṃ smaryate :

“avyaktaṃ kāraṇaṃ yat, tan nityaṃ sad-asad-ātmakam,
pradhānam prakṛtiḥ ce 'ti yad āhus tattva-cintakā” iti.

5

etac cā 'smābhir Brahma-mīmāṃsā-bhāṣye Yogavārttike ca prapañ-
citam iti dik.

ayaṃ vicāraḥ paryāptaḥ; idānīm ṣabda-vicāraḥ prasaṅgā-'gata āgan-
tukatayā 'nte praśūyate :

pratīty-apratītibhyāṃ na sphoṭā-'tmakaḥ ṣabdaḥ. 57.

10

pratyeka-varṇebhyo 'tiriktaṃ <kalaṣa> ity-ādi-rūpaṃ akhaṇḍam eka-
padaṃ sphoṭa ity yogāir abhyupagamyate, kambu-grīvā-'dy-avayavebhyo
'tirikto ghaṭā-'dy-avayavī 'va; <eko ghaṭa> iti-vad <ekam padam> ity anu-
bhavāt; varṇānāṃ ācū-vinācītayā melanā-'rtha-pratyāyakatvā-'sambhavāo
ca. sa ca ṣabda-viṣeṣaḥ padā-'khyo 'rtha-sphuṭi-karaṇāt sphoṭa ity ucyate. 15
sa ṣabdo 'prāmāṇikaḥ. kutaḥ? pratīty-apratītibhyāṃ; sa ṣabdaḥ kim
pratīyate na vā? ādye yena varṇa-samudāyena 'nupūrvī-viṣeṣa-viṣiṣṭeṇa
so 'bhivyajyate, tasyāi 'vā 'rtha-pratyāyakatvam astu; kim antar-gaḍunā
tena? antye tv ajñāta-sphoṭasya nā 'sty artha-pratyāyana-çaktir iti vyar-
thā sphoṭa-kalpane 'ty arthaḥ. — yathā-katham-cid ekatā-pratyayasyā 'rtha-20
sādhakatve ca vanā-'der api pratyeka-vr̥kṣā-'dibhyo 'tirikā-'patteḥ; <ekam
vanam> ity-ādy-anubhava-sāmyād iti.

pūrvam vedānāṃ nityatvam pratiṣiddham; idānīm varṇa-nityatvam
api pratiṣedhati:

na ṣabda-nityatvam, kāryatā-pratīteḥ. 58.

25

<sa evā 'yam ga-kāra> ity-ādi-pratyabhijñā-balād varṇa-nityatvam
na yuktam; <utpanno ga-kāra> ity-ādi-pratyayenā 'nityatva-siddher ity
arthaḥ. pratyabhijñā ca taj-jātiyatā-viṣayaṇī; anyathā ghaṭā-'der api
pratyabhijñayā nityatā-'patter iti.

ṣaṅkate :

30

pūrvā-siddha-sattvasyā 'bhivyaktir, dīpene 'va ghaṭasya. 59.

<nanu pūrvā-siddha-sattākasyāi 'va ṣabdasya dhvany-ādibhir yā 'bhi-
vyaktis, tan-mātram utpatti-pratīter viṣayaḥ> abhivyaktāu dr̥ṣṭānto
<dīpene 'va ghaṭasye> 'ti.

pariharati :

35

sat-kārya-siddhāntaḥ cet, siddha-sādhanaṃ. 60.

abhivyaktir yady atigatā-’vasthā-tyāgena vartamānā-’vasthā-lābha ity ucyate, tadā sat-kārya-siddhāntaḥ. tādṛṣa-nityatvam ca sarva-kāryāṇam eve ’ti siddha-sādhanaṃ ity arthaḥ.

- yadi ca vartamānatayā sata eva jñāna-mātra-rūpiṇy abhivyaktir ucyate,
6 tadā ghaṭā-’dinām api nityatā-’pattiḥ; ṣabdeṣv iva ghaṭā-’diṣv api kāraṇa-
vyāpāreṇa jñānasyāi ’vo ’tpatti-pratīti-viśayatvau-’cityād iti bhāvaḥ.

ātmā-’dvāite pūrvā-’nuktaṃ api bādhakam upanyasanīyam ity etad-
artham ātmā-’dvāita-nirāsaḥ punar ārabhyate:

nā ’dvāitam ātmano, liṅgāt tad-bheda-pratīteḥ. 61.

- 10 yady apy ātmanām anyo-’nyam bheda-vākya-vad abheda-vākyaṇy api
santi, tathā ’pi nā ’dvāitaṃ, nā ’tyantam abhedaḥ; ajā-’di-vākya-sthāiḥ
prakṛti-tyāgā-’tyāgā-’di-liṅgair bhedasyāi ’va siddher ity arthaḥ. na hv
atyantā-’bhede tāni liṅgāny upapadyante; āupādhika-bhedena tādṛṣa-vākya-
’papatter asaṃbhavasyo ’ktatvāt. abheda-vākyaṇi tu sāmyā-’di-ṣrutya-eka-
16 vākyaṭayā ’vāidharmyā-’di-lakṣaṇā-’bheda-paratayo ’papadyante: abhimānā-
’di-nivṛtṭy-anyathā-’nupapattya ’pi tat-paratvā-’vadhāraṇac ce ’ti.

ātmanām abhede liṅgam bādhakam uktam. “ātmāi ’ve ’dam sarvaṃ,”
“brahmāi ’ve ’dam sarvaṃ” iti ṣrutya ’tmano ’nātmabhir advāite tu praty-
akṣam api bādhakam asti ’ty āha:

20 nānā-’tmanā ’pi, pratyakṣa-bādhāt. 62.

anātmānā ’pi bhogya-prapañcenā ’tmano nā ’dvāitam; pratyakṣeṇā ’pi
bādhāt. ātmanaḥ sarva-bhogyā-’bhede ghaṭa-paṭayor apy abhedaḥ syāt;
ghaṭā-’deḥ paṭā-’dy-abhinnā-’tmā-’bhedaḥ. sa ca bheda-grāhaka-pratyakṣa-
bādhita ity arthaḥ.

- 26 ṣiṣya-buddhi-vāiṣādyāya prāptam apy arthaṃ viṣadayati:

no ’bhābhyām, tenāi ’va. 63.

ubhābhyām samuccitābhyām apy ātmā-’nātmabhyām nā ’tyantā-
’bhedaḥ; tenāi ’va hetu-dvayene ’ty arthaḥ.

- «nanv evam “ātmāi ’ve ’dam” ity-ādi-ṣrutinām kā gatir?» iti.
30 tatrā ’ha:

anya-paratvam avivekānām tatra. 64.

- avivekānām aviveki-puruṣān prati tatrā ’dvāite ’nya-paratvam upā-
sanā-’rthakā-’nuvāda ity arthaḥ. loke hi ṣarīra-ṣarīripor bhogya-bhoktroḥ
cā ’vivekenā ’bhedo vyavahriyate (’haṃ gāuro, «mamā ’tmā Bhadrasena»
35 ity-ādiḥ. ataḥ tam eva vyavahāram anūdya tān eva prati tatho ’pāsanām
ṣrutir vidadhāti sattva-ṣuddhy-ādy-artham iti. ata eva paramā-’rtha-
daṣṭyām upāśyānām ātmatvam pratiṣedhati ṣrutīḥ:

“yan manasā na manute, yenā 'hur mano matam,
tad eva brahma tvaṃ viddhi, ne 'dam, yad idam upāsata”

ity-ādine 'ti.

advāita-vādināṃ jagad-upādāna-kāraṇam api na sambhavatī 'ty āha :
nā 'tmā nā 'vidyā no 'bhayaṃ jagad-upādāna-kāraṇam, niḥ- 6
saṅgatvāt. 65.

kevala ātmā ātmā-çritā vā 'vidyā samuccitaṃ vā kapāla-dvaya-vad
ubhayaṃ na jagad-upādānaṃ sambhavati; ātmano 'saṅgatvāt. saṅgā-
'khyo hi yaḥ saṃyoga-viṣeṣas, tenāi 'va dravyāṇāṃ vikāro bhavati. ato
'saṅgatvāt kevalasyā 'tmano 'dviṭiyasya no 'pādānatvaṃ nā 'vidyā-dvārā 10
'pi sambhavati; asaṅgatvenā 'vidyā-yogasya prāg eva nirastatvāt; avidyāyā
adravyatvena dravyo-'pādānatvā-yogāc ca; dravyatve tayāi 'va dvāita-
prasaṅgāc ca. kiṃ cā 'vidyāyā upādānatvaṃ kvā 'py adṛṣṭam; çukti-
rajatā-di-sthale hy avidyā nimittam iṣyate, mana evo 'pādānam; tad-
dhetoḥ saṃskārasya mano-dharmatvād iti. pratyeko-'pādānatva-vad evo 15
'bhayo-'pādānatvam apy asaṅgatvād evā 'sambhavī 'ty arthaḥ. Brahma-
mīmāṃsāyāṃ tv avidyā 'dravya-rūpā puruṣā-çritā gagane vāyu-vad iṣyate,
tādṛçā-'vidyā-dvārā ca brahmaṇo 'dhiṣṭhāna-kāraṇatvam eva. tac cā
'smābhir apy anumanyate; asmad-ukta-prakṛter eva tāir avidyātvena
paribhāṣaṇāt; ātmā-rthatayā prapañcasyā 'tmany evā 'dhiṣṭhāne prakṛty- 20
upādānatva-svikāra-sāmyāc ca. viṣeṣas tv ayam eva, yat tāiḥ saṃkalpa-
pūrvikā prakṛter api pravṛttir iṣyate, 'smābhis tu ne 'ti. tāiç co 'ktam
avibhāgenā 'dvāitam asmākam api 'ṣṭam eva. “sad eva, sāumye, 'dam
agra āsīd, ekam evā 'dviṭiyam” ity-ādi-çrutyā 'pi cā 'vibhāga-rūpam evā
'dvāitam pratipādyate; “na tu tad dviṭiyam asti, tato 'nyad vibhaktam, 25
yat paçyed” iti çruty-antarāt. tathā co 'ktam:

“āsij jñānam atho artha ekam evā 'vikalpitaṃ ;
taylor ekataro hy arthaḥ prakṛtiç co 'bhayā-'tmikā,
jñānaṃ tv anyatamo bhāvaḥ, puruṣaḥ so 'bhidhīyata” iti.

avikalpitaṃ avibhaktam. tasmād Vedāntānāṃ akhaṇḍā-'tmā-'dvāitaṃ nā 30
'rthaḥ. tathā 'py ādhunikā vedāntino 'tratya-pūrvapakṣa-jātam eva
Brahma-mīmāṃsā-siddhāntatayā kalpayanti. tat tu Brahma-sūtrā-'nuk-
tatvena praty-uta tad-virodhena cā 'smābhis tatrāi 'va nirākṛtam iti. atra
ca Brahma-mīmāṃsā-siddhānto na dūṣyate, 'pi tu Vedānteṣv āpātataḥ
sambhāvito 'rtha eva nirākriyata iti smartavyam. evam uttara-sūtreṣv 35
api.

prakāṣa-svarūpa ātme 'ti svayaṃ siddhāntitam. tatra “vijñānam
ānandam brahme” 'ti çruter « ānando 'py ātmanaḥ svarūpam » iti pūrva-
pakṣaṃ nirākaroti :

nāi 'kasyā 'nanda-cid-rūpatve, dvayor bhedāt. 66.

eka-dharminā ānanda-cāitanyo-'bhaya-rūpatvaṃ na bhavati; duḥkha-jñāna-kāle sukhā-'nanubhavana sukha-jñānāyor bhedād ity arthaḥ. na ca «jñāna-viṣeṣaḥ sukham» iti vaktuṃ ṣakyate; ātma-svarūpa-jñānasyā
5 'khaṇḍatvāt. ata eva cāitanyā-'nubhava-kāle sukhasyā 'varaṇam api vaktuṃ na ṣakyate; akhaṇḍatvenā 'nandā-'varaṇe <duḥkham jānāmi> 'ty anubhavā-'nupapatteḥ. na hy ātmano 'ṇa-bhedo 'sti, yenā 'nandā-'ṇa-'varaṇe 'pi cāitanyā-'ṇo bhāyād iti. na ca «ṣṛuti-balenāi 'te 'sat-tarkā» iti vācyaṃ; “nā 'nandaṃ na nirānandaṃ” ity-ādi-ṣṛutyā

10 “aduḥkham asukham brahma bhūta-bhavya-bhavā-'tmakam”

ity-ādi-smṛtyā cā 'nandā-'bhāvasyū 'pi pratipāditatvena tarkasyūi 'vā 'trā 'darta-vyativāt; niṣedha-ṣṛuter eva balavattvasya ṣṛutyāi 'vo 'ktatvāc ca; anyathā satya-saṃkalpatvā-'di-ṣṛutibhir ātmana icchā-'di-dharmāṇām api prasaṅgād iti.

15 «nanv evam ānanda-rūpatā-ṣṛuteḥ kā gatiḥ?» tatrā 'ha:

duḥkha-nivṛtter gāuṇaḥ. 67.

duḥkha-nivṛttyā 'tmani cṛāuta ānanda-ṣabdo gāuṇa ity arthaḥ. guṇaḥ cā 'tra parama-priyatvaṃ; “tat preyaḥ putrād” ity-ādi-ṣṛuti-yukty-anubhavāir ātmanaḥ parama-priyatva-siddher ita bhāvaḥ. tad uktam:
20 “sukham duḥkha-sukhā-'tyaya” iti. “na nirānandaṃ” iti ṣṛutis tv āupādhikā-'nanda-parā, satya-saṃkalpatvā-'di-ṣṛuti-vad iti. yat tu nir-upādhī-priyatvenā 'tmanaḥ sukha-rūpatvā-'numānam kaṣoid āha, tan na; duḥkhā-'bhāva-rūpatayā 'pi premo-'papatteḥ; sukhatvā-'di-vad ātmatvasyā 'pi prema-prayojakatvāc ca; anyathā para-sukhe 'pi premā-'patter iti.

25 gāuṇa-prayoge bījam āha:

vimukti-praṇāsaḥ mandānām. 68.

mandān ajñān prati duḥkha-nivṛtti-rūpām ātma-svarūpa-muktiṃ sukhatvena ṣṛutiḥ stāuti prarocanā-'rtham ity arthaḥ.

30 antaḥkaraṇo-'tpatteḥ pūrvo-'ktāyā āñjasyeno 'papattaye mano-vāibhava- pūrvapakṣam apākaroti:

na vyāpakatvaṃ manasaḥ, karaṇatvād indriyatvād vā. 69.

manaso 'ntaḥkaraṇa-sāmānyasya na vibhutvaṃ, karaṇatvād, vāsy-ādi-vat. vā-ṣabdo vyavasthita-vikalpe: indriyatvād apy antaḥkaraṇa-viṣeṣasya tṛtīyasya na vibhutvaṃ ity arthaḥ. deha-vyāpi-jñānā-'dikam tu madhyama-
35 parimāṇenāi 'vo 'papadyata iti.

atrā 'prayojakatva-ṣaṅkāyām anukūla-tarkam āha:

sakriyatvād, gati-çruteḥ. 70.

ātmano lokā-'ntara-gamana-çravaṇena tad-upādhi-bhūtasya 'ntaḥkara-
nasya sakriyatve siddhe na vibhutvaṃ sambhavatī 'ty arthaḥ.

kāryatvo-'papattaye manaso niravayavatvam api nirākaroti :

na nirbhāgatvaṃ, tad-yogād, ghaṭa-vat. 71.

5

tac-chabdaḥ pūrva-sūtra-sthe-'ndriyam parāmṛçati. manaso na nirava-
yavatvam, aneke-'ndriyeṣv ekadā yogāt, kiṃ tu ghaṭa-van madhyama-
parimāṇam sāvayavam ity arthaḥ. kāraṇā-'vasthaṃ cā 'ntaḥkaraṇam aṇv
eve 'ti bodhyam.

manaḥ-kālā-'dīnām nityatvam pratiṣedhati :

10

prakṛti-puruṣayor anyat sarvam anityam. 72.

sugamam. — kāraṇā-'vasthaṃ cā 'ntaḥkaraṇā-'kāçā-'dikam prakṛtir evo
'cyate, na tu buddhy-ādikam ; vyavasāyā-'dy-asādhāraṇa-dharmā-'bhāvāt.

« nanu

“māyām tu prakṛtiṃ vidyān, māyinaṃ tu mahe-'çvaram ;

15

asyā 'vayava-bhūtais tu vyāptam sarvam idaṃ jagad ”

ity-ādi-çrutibhiḥ pum-prakṛtyor api sāvayavatvād anityatvam » iti. tatra
'ha :

na bhāga-lābho bhāgino, nirbhāgatva-çruteḥ. 73.

bhāginaḥ puruṣasya pradhānasya cā 'vayavo na yujyate ; niravayava- 20
tva-çruteḥ

“niṣkalam niṣkriyaṃ çāntam niravadyam nirañjanam ”

ity-ādine 'ty arthaḥ. ukta-çrutiç cā 'kāçā-jalayor iva pitā-putra-cetanayor
iva cā 'vibhāga-mātreṇā 'ñçā-'ñçi-bhāvam bodhayatī 'ti.

duḥkha-nivṛttir mokṣa ity uktam. tad-avadhāraṇāya tatra mokṣe 25
pareṣām matāni nirākaroti :

nā 'nandā-'bhivyaktir muktir, nirdharmatvāt. 74.

ātmany ānanda-rūpo 'bhivyakti-rūpaç ca dharmo nā 'sti ; svarūpaṃ ca
nityam eve 'ti na sādhana-sādhyaṃ. ato nā 'nandā-'bhivyaktir mokṣa ity
arthaḥ. ānandā-'bhivyaktiç cā Brahma-lokā-'dāu gāuṇī muktir eve 'ti 30
bhāvaḥ ; anyathā “vidvān harṣa-çokāu jahātī ” 'ti çruti-virodhāt. kiṃ cā
'bhivyakter ātma-dharmatve 'pi sā kiṃ nityā 'nityā vā ? ādye siddhatvenā
'puruṣārthatvam ; antye janya-bhāvasya vināçitayā mokṣasya nāçā-'pattiḥ.
tasmād « ānandā-'bhivyaktir mukhya-mokṣa » iti navīna-vedāntinām apa-
siddhānta eve 'ti dik.

35

na viṣeṣa-guṇo-'cchittis, tadvat. 75.

- aṣeṣa-viṣeṣa-guṇo-'cchedo 'pi na muktiḥ; tadvat, nirdharmatvād eve 'ty arthaḥ. « nanu tarhi duḥkha-nivṛttir eva katham mokṣa uktaḥ; duḥkhā-'bhāvasyā 'pi dharmatvād? » iti cen, na; asmābhir bhogyatā-sambandhenāi 'va duḥkhā-'bhāvasya puruṣārthatā-vacanād iti.

na viṣeṣa-gatir niṣkriyasya. 76.

Brahma-loka-gatir api na mokṣaḥ; ātmano niṣkriyatvena gaty-abhāvāt. liṅga-ṇīrā-'bhyupagame ca na mokṣo ghaṭata ity arthaḥ.

nā 'kāro-'parāgo-'cchittih, kṣaṇikatvā-'di-doṣāt. 77.

- 10 « kṣaṇika-jñānam evā 'tmā, tasya viṣayā-'kāratā bandhas, tad-vāsanā-'khyo-'parāgasya nāḥo mokṣa » iti yan nāstika-mataḥ, tad api na; kṣaṇikatvā-'di-doṣeṇa mokṣasyā 'puruṣārthatvād ity arthaḥ.

nāstikasyāi 'va mukty-antaram dūṣayati :

na sarvo-'cchittir apuruṣārthatvā-'di-doṣāt. 78.

- 15 jñāna-rūpasyā 'tmanāḥ sāmāgryeṇāi 'vo 'cchittir api na mokṣaḥ; ātmanāḥasya loke puruṣārthatvā-'darṣanā-'dibhya ity arthaḥ.

evam cūnyam api. 79.

jñāna-jñeyā-'tmakā-'khila-prapañca-nāḥo 'py evam ātma-nāḥeṇā 'puruṣārthatvān na mokṣa ity arthaḥ.

- 20 saṃyogāḥ ca viyogā-'ntā iti na deḥā-'di-lābho 'pi. 80.

prakṛṣṭa-deḥa-dhanā-'ṅganā-'di-svāmyam api na mokṣo, yataḥ

“saṃyogāḥ ca viyogā-'ntā, maraṇā-'ntam ca jīvanam”

iti grūyata ity arthaḥ. tathā ca vināṣitvāt svāmyam na muktir iti.

na bhāgi-yogo bhāgasya. 81.

- 25 bhāgasyā 'ḥasya jīvasya bhāginy aṅgini paramā-'tmani layo na mokṣaḥ; « saṃyogā hi viyogā-'ntā » ity-ukta-hetoḥ; iḥvarā-'nabhyupagamāc ca; tathā sva-layasyā 'puruṣārthatvāc ce 'ty arthaḥ.

nā 'nimā-'di-yogo 'py, avaṣyambhāvitvāt tad-ucchitter, itara-yoga-vat. 82.

- 30 animā-'dy-aiḥvaryā-sambandho 'pi na muktiḥ; aiḥvaryā-'ntara-sambandha-vad eva tasyā 'py uccheda-niyamād ity arthaḥ.
« itara-viyoga-vad » iti pāṭhe tū 'cchittāv ayaṃ drṣṭāntaḥ.

ne 'ndrā-'di-pada-yogo 'pi, tadvat. 83.

Indrā-'dy-āiçvarya-lābho 'pi na muktiḥ; itarāi-'çvarya-vat kṣayaṣṇutvād ity arthaḥ.

indriyāṇām āhamkārikatvam yad uktam, tatra para-vipratipattim nirākaroti: 6

na bhūta-prakṛtitvam indriyāṇām, āhamkārikatva-çruteḥ. 84.

sugamā yojanā. — pūrvam sva-siddhānto 'vadhṛtaḥ; asmiṇç cā 'dhyāye para-pakṣo nirākriyata ity apāunaruktyam.

çakty-ādikam api tattvam asti 'ty āçayena pareṣām padārtha-pratiniyamam tan-mātra-jñānām muktīm ca nirākaroti: 10

na ṣaṭ-padārtha-niyamas tad-bodhān muktiḥ ca. 85.

« dravya-guṇa-karma-sāmānya-viçeṣa-samavāyā eva padārthā » iti yad vaiçeṣikāṇām niyamo, yaç ca « taj-jñānām mokṣa » ity abhyupagamah, so 'prāmānikah; çakty-ādy-atirekāt; pṛthivy-ādi-nava-dravyebhyaḥ prakṛter atirekāc ca; tathā prakṛti-vivekāc eva mokṣasyo 'ktatvād ity arthaḥ. 16
gandhā-'di-mattvenāi 'va hi pṛthivy-ādi-vyavahāro, gandhā-'diç ca sāmānyā-
'vasthāyām nā 'sti. ataḥ pṛthivtvā-'di-jātir api ghaṭatvā-'di-vat kārya-mātra-vṛttir iti. tad uktam:

“ nā 'ho, na rātrir, na nabho, na bhūmir,
nā 'sīt tamo jyotir abhūn, na cā 'nyat
çabdā-'di buddhy-ādy-upalabhyam; ekam
prādhānikam brahma pumāns tadā 'sīd ” iti. 20

ṣoḍaṣā-'diṣv apy evam. 86.

nyāya-pāçupatā-'di-mateṣu ṣoḍaṣā-'diṣv api na niyamo, na vā tanmātra-jñānām muktiḥ; ukta-rūpeṇa padārthā-'dhikyād ity arthaḥ. asman-mate 25
tu nityam padārtha-dvayam eva, . nityā-'nitya-sādhārāṇās tu padārthāḥ
pañca-viṇçatir eve 'ti niyamaḥ. pañca-viṇçati-dravyeṣv eva guṇa-karma-sāmānya-çakty-ādinām antarbhāva iti.

pañca-bhūtānām pūrvō-'kta-kāryatvo-'papatty-artham vaiçeṣikā-'dy-abhyupagatam pāṛthivā-'dy-aṇu-nityatvam apākaroti: 30

nā 'ṇu-nityatā, tat-kāryatva-çruteḥ. 87.

pṛthivy-ādy-aṇūnām nityatā nā 'sti; teṣām aṇūnām api kāryatva-çruter ity arthaḥ. yady apy asmābhiḥ sā çrutir na drçyate, kāla-luptatvā-'dinā, tathā 'py āçārya-vākyān Manu-smaraṇāc cā 'numeyā; yathā Manuḥ:

“ aṇvyo mātṛā vināçinyo daçā-'rdhānām ca yāḥ smṛtāḥ, 35
tābhiḥ sārddham idam sarvaṁ sambhavaty anupūrvaça ” iti.

daçā-'rdhānām, prthivy-ādi-pañca-bhūtānām. na cā « 'tra vākye 'ṇu-çabdena dvyaṇukā-'dy eva grāhyam » iti vācyam; saṃkoce pramāṇā-'bhāvād iti. atrā 'ṇu-çabdo bhūta-paramā-'ṇu-para eva. vāiçeṣikā-'dy-abhimataṃ ca tasya nityatvam anena sūtreṇa nirākriyate, na tv aṇu-parimāṇa-dravya-sāmānyasya nityatvam; rajo-guṇasya cāñcalyā-'nurodhenā 'ṇutva-siddheḥ; madhyama-parimāṇatve nityatvasya vibhutve ca kriyāyā anupapatter iti.

« nanu niravayavasya paramā-'ṇoḥ katham kāryatvaṃ ghaṭate? » tatrā 'ha:

na nirbhāgatvaṃ, kāryatvāt. 88.

- 10 çruti-siddha-kāryatvā-'nyathā-'nupapattyā prthivy-ādy-aṇūnām na niravayavatvam ity arthaḥ. ata eva tanmātrā-'khyā-sūkṣma-dravyāṇy eva pārthivā-'dy-aṇūnām avayavā iti Pātañjala-bhāṣye Vyāsa-devāiḥ pratipāditam. « prthivi-paramā-'ṇur, jala-paramā-'ṇur » ity-ādi-vyavahāras tu prthivy-ādīnām apakarṣa-kāṣṭhā-'bhīprāyeṇai 'va. ataḥ prakṛti-paryantam aṇutve
16 'pi na kṣatir iti. yady api tanmātreṣv api gandhā-'dy asti, tathā 'pi tasyā 'pratyakṣatayā na prthivītvā-'di-niyāmakatvam; vyakta-çānta-ghorā-'diviçeṣavato vyakta-gandhā-'der eva prthivītvā-'di-siddheḥ. ato na tanmātrāṇi prthivy-ādayaḥ. teṣu ca sūkṣma-bhūta-vyavahāro bhūta-sākṣāt-kāraṇatvā-'dinai 've 'ty api bodhyam.

- 20 « prakṛti-puruṣa-sākṣātkāro na sambhavati; rūpasya dravya-sākṣātkāra-hetutvād » iti nāstikā-'kṣepaṃ nirākaroti:

na rūpa-nibandhanāt pratyakṣa-niyamaḥ. 89.

- rūpād eva nimittāt pratyakṣate 'ti niyamo nā 'sti; dharmā-'dinā 'pi sākṣātkāra-sambhavād ity arthaḥ. vyañjakā-'niyamasyā 'ñjanā-'dāu dṛṣṭa-
25 tvenā 'doṣatvāt. ato bahir-dravya-lāukika-pratyakṣam praty evo 'dbhūta-rūpaṃ vyañjakam iti bhāvaḥ.

« nanv evaṃ kim aṇu-parimāṇaṃ vastv asti, na ve? » 'ty ākāṅkṣāyāṃ parimāṇa-nirṇayaṃ karoti:

na parimāṇa-çaturvidhyāṃ, dvābhyāṃ tad-yogāt. 90.

- 30 aṇu mahad dīrghaṃ hrasvaṃ iti parimāṇa-çaturvidhyāṃ nā 'sti, dvāvidhyāṃ tu vartata eva; dvābhyāṃ tad-yogāt, dvābhyāṃ evā 'ṇu-mahat-parimāṇābhyāṃ çaturvidhya-sambhavād ity arthaḥ. mahat-parimāṇasyā 'vāntara-bhedāḥ eva hi hrasva-dīrghāu; anyathā vakrā-'di-rūpāiḥ parimāṇā-'nantya-prasañgād iti.

- 35 tatrā 'sman-naye 'ṇu-parimāṇam ākāçasya kāraṇaṃ guṇa-viçeṣaṃ varjayitvā bhūte-'ndriyāṇāṃ mūla-kāraṇeṣu sattvā-'di-guṇeṣu mantavyam.

anyatra yathā-yogyam madhyamā-'di-parama-mahattvā-'ṇṭa-parimāṇāni, tāni ca mahattvasyāi 'vā 'vāntara-bhedā iti.

puruṣāi-'katvaṃ sāmānyene 'ti kaṇṭhata evo 'ktam, prakṛter ekatvaṃ sāmānyene 'ty arthād uktam. tad-arthaṃ sāmānyeṣu nāstika-vipratipattim nirākaroti :

6

anityatve 'pi sthira-tā-yogāt pratyabhijñānaṃ sāmānyasya. 91.

vyaktīnām anityatve 'py asthira-tve 'pi 'sa evā 'yam ghaṭa' iti sthira-tā-yogena yat pratyabhijñānaṃ, tat sāmānyasya; sāmānya-viśayakam eva tat pratyabhijñānaṃ ity arthaḥ.

tasmān na sāmānyā-'palāpo yukta ity āha :

10

na tad-apalāpas, tasmāt. 92.

sugamam.

« nanv a-tad-vyāvṛtti-rūpeṇā 'bhāvenāi 'va pratyabhijñā 'papādanīyā, sāi 'va ca sāmānya-ṣabdhā-'rtho 'stu? » tatrā 'ha :

nā 'nya-nivṛtti-rūpatvaṃ, bhāva-pratīteḥ. 93.

16

« sa evā 'yam » iti bhāva-pratyayān nivṛtti-rūpatvaṃ na sāmānyasye 'ty arthaḥ. anyathā hi « nā 'yam aghaṭa » ity eva pratīyeta. kiṃ cā 'nya-vyāvṛtti-ṣabdasā 'ghaṭa-vyāvṛttiḥ ity artho vācyaḥ; tatrā 'ghaṭatvaṃ ghaṭa-sāmānya-bhinnatvaṃ ity sāmānyā-'bhyupagama evā 'patita iti.

« nanu sādṛṣya-nibandhanā pratyabhijñā bhaviṣyati. » tatrā 'ha :

20

na tattvā-'ntaraṃ sādṛṣyam, pratyakṣo-'palabdheḥ. 94.

bhūyo-'vayavā-'di-sāmānyād atiriktam na sādṛṣyam asti; pratyakṣata eva sāmānya-rūpatayo 'palambhād ity arthaḥ.

« nanu svābhāvīkī ṣaktir eva sādṛṣyam astu, na tu tat sāmānyam » ity āṣaṅkāṃ apākaroti :

25

nija-ṣakty-abhivyaktir vā, vāciṣṭyāt tad-upalabdheḥ. 95.

vastunaḥ svābhāvīka-ṣakti-viṣeṣo-'tpādo 'pi na sādṛṣyam; ṣakty-upalabdhitāḥ sādṛṣyo-'palabdhā vilakṣaṇatvāt. ṣakti-jñānaṃ hi nā 'nyadharminī-jñāna-sāpekṣam; sādṛṣya-jñānaṃ punaḥ pratiyogi-jñānaṃ apekṣate, 'bhāva-jñāna-vad ity jñānayoḥ vilakṣaṇyam ity arthaḥ; sādṛṣyasya kādā-citkasyā 'pi darśanāt. yāvad-dravya-sthāyi-ṣakti-vyāvartanāyā 'bhivyakti-padam iti. — kiṃ ca dharmināḥ ṣakti-sāmānyam na sādṛṣyam; bālyā-'vasthāyām api yuva-sādṛṣyā-'patteḥ; kiṃ tu yuvā-'di-kālīnaḥ ṣakti-viṣeṣo yuvā-'di-sādṛṣyam ity vaktavyam. tathā ca prati-vyakty-ananta-ṣakti-kalpanā-'pekṣayā sarva-vyaktyi-sādhāraṇāi-'ka-sāmānya-kalpanāi 'va yukte 'ti.

35

«nanu tathā 'pi ghaṭā-'di-samijñakatvaṃ eva ghaṭa-vyaktinām anyo-
'nyam sādṛçyam astu; evam paṭā-'dīnām api. tathā ca tenāi 'vā 'nugata-
pratyayo-'papattāḥ alam sāmānyena.» tatrā 'ha:

na samjñā-samjñī-sambandho 'pi. 96.

- 6 yathoktaḥ samjñā-samjñīnoḥ sambandho 'pi na sādṛçyam; vāciṣṭyāt
tad-upalabdher eve 'ty arthaḥ; samjñā-samjñī-bhāvam ajānato 'pi sādṛçya-
jñānād iti.

api ca:

na sambandha-nityato, 'bhayā-'nityatvāt. 97.

- 10 samjñā-samjñīnor anityatvāt tat-sambandhasyā 'pi na nityatā. ataḥ
katham tenā 'tīta-vastu-sādṛçyam vartamāna-vastuni syād? ity arthaḥ.

«nanu sambandhy-anityatve 'pi sambandho nityaḥ syūt; kim atra
bādhakam?» tatrā 'ha:

nā 'jaḥ sambandho, dharmi-grāhaka-māna-bādhāt. 98.

- 15 kādācitka-vibhāge saty eva sambandhaḥ sidhyati; anyathā vakṣya-
māna-rītyā svarūpenāi 'vo 'papattāu sambandha-kalpanā-'navakūçāt. sa
ca kādācitko vibhāgo na sambandha-nityatve sambhavati; ataḥ sambandha-
grāhaka-pramāṇenāi 'va bādhān na nityaḥ sambandha ity arthaḥ.

«nanv evaṃ nityayor guṇa-guṇīnor nityaḥ samavāyo no 'papadyeta.»

- 20 tatrā 'ha:

na samavāyo 'stī, pramāṇā-'bhāvāt. 99.

sugamam.

«nanu vāciṣṭya-pratyakṣam viçiṣṭa-buddhy-anyathā-'nupapattiç ca
pramāṇam.» tatrā 'ha:

- 25 ubhayatrā 'py anyathā-siddher na pratyakṣam anumānam vā.
100.

ubhayatrā 'pi vāciṣṭya-pratyakṣe tad-anumāne ca svarūpenāi 'vā
'nyathā-siddher na tad ubhayaṃ samavāye pramāṇam ity arthaḥ. ayam
bhāvaḥ: yathā samavāya-vāciṣṭya-buddhiḥ samavāya-svarūpenāi 've
30 'çyate, 'navasthā-bhayaḍ iti, tatra pratyakṣā-'numāne anyathā-siddhe, evaṃ
guṇa-guṇī-prabhṛtīnām viçiṣṭa-buddhir api guṇā-'di-svarūpenāi 've 'çyatām.
atas tatrā 'pi pratyakṣā-'numāne anyathā-siddhe iti.

- «nanv evaṃ samyogo 'pi na sidhyati; bhūtalā-'dāu ghaṭā-'di-praty-
ayasyā 'pi svarūpenāi 'vā 'nyathā-siddher» iti cen, na; viyoga-kāle 'pi
35 bhūtala-ghaṭayoh svarūpa-tādavasthyena viçiṣṭa-buddhi-prasaṅgāt. sam-
avāya-sthale ca samavetasya kadā-'pi svā-'çraya-viyogo nā 'stī 'ti nā 'yam
doṣaḥ.

kaṣcit tu tādātmya-sambandhenā 'tra samavāyasyā 'nyathā-siddhim āha. tan na; ṣabda-mātra-bhedāt. tādātmyam hy atra nā 'tyantam vaktavyam; guna-viyoge 'pi guṇi-sattvāt; vāciṣṭya-pratyayāc ca. kim tu bheda-bheda-buddhi-niyāmakāḥ sambandha-viṣeṣa eva 'gatyā vaktavyaḥ. tathā ca tasya samavāya iti vā tādātmyam iti vā nāma-mātram bhinnam. sambandhi-dvayā-tiriktaḥ sambandhas tu siddha eve 'ti. yadi ca tādātmyam svarūpam evo 'cyate, tadā 'smābhir api tad evo 'ktam iti ṣabda-mātra-bheda iti. kim ca tādātmyasya bheda-buddhi-niyāmakatvam dr̥ṣṭam (ghaṭo dravyam) ity-ādāu, na tv ādhārā-dheya-bhāva-buddhi-niyāmakatvam api; (ghaṭasya dravyam) ity-ādy-ananubhavāt. ato dravyatvā-dikam eva 10 dravyā-di-tādātmyam. tataḥ ca katham ādhārā-dheya-bhāva-buddhi-niyāmakatayā parāir iṣṭaḥ samavāya-sambandhas tādātmyena caritārthaḥ syāt; tantv-ādāu paṭatvā-dy-abhāvād iti.

prakṛteḥ kṣobhāt prakṛti-puruṣa-saṃyogas, tasmāt sṛṣṭir iti siddhāntaḥ. tatrā 'yam nāstikānām ākṣepaḥ: « nā 'sti kṣobhā-khyā kasyā-pi kriyā. 15 sarvaṃ vastu kṣaṇikam; yatro 'tpadyate, tatrāi 'va vinaḥyati 'ty ato na deṣā-ntara-saṃyogo-nneyā kriyā sidhyati » 'ti. tatrā 'ha:

nā 'numeyatvam eva kriyāyā, nediṣṭhasya tat-tadvator eva 'parokṣa-pratīteḥ. 101.

na kevalam deṣā-ntara-saṃyogā-dinā kriyāyā anumeyatvam eva, yato 20 nediṣṭhasya nikaṣa-sthasya draṣṭuḥ kriyā-kriyāvatoḥ pratyakṣeṇā 'pi pratītir asti (vṛkṣaḥ calatī) 'ty-ādir ity arthaḥ.

tr̥tīyā-dhyāye ṣarīrasya pāñcabhāutikatvā-di-rūpāir mata-bhedā evo 'ktā, na tu viṣeṣo 'vadhṛtaḥ. teṣv atra para-pakṣam pratiṣedhati:

na pāñcabhāutikam ṣarīram, bahūnām upādānā-yogāt. 102. 25

bahūnām bhinna-jātyānām. ṣeṣam sugamam. bhinna-jātyānām co 'pādānatvam ghaṭa-paṭā-di-sthale na dr̥ṣṭam iti sajātyam evo 'pādānam. itarac ca bhūta-catuṣṭayam upaṣṭambhakam ity ācayena pāñcabhāutika-vyavahāraḥ. etena dvi-tri-catur-bhāutikatva-pakṣā nirastāḥ. eko-pādānakatve 'pi prthivy evo 'pādānam sarva-ṣarīrasye 'ti vakṣyati. 30

« sthūlam eva ṣarīram » iti kecit. tan nirākaroti:

na sthūlam iti niyama, ātivāhikasyā 'pi vidyamānatvāt. 103.

indriyā-ṣrayatvam ṣarīratvam;

« yan mūrty-avayavāḥ sūkṣmās tasye 'māny ācṛayanti ṣaṭ, tasmāc charīram ity āhus tasya mūrtim manīṣiṇa »

35

iti Manu-vākyāt. etādṛṣṭam ca ṣarīram sthūlam pratyakṣam eve 'ti na niyamāḥ. kutaḥ? ātivāhikasyā 'pratyakṣatayā sūkṣmasya bhāutikasya

ṣarīrā-ntarasyā 'pi sattvād ity arthaḥ. lokāl lokā-ntaram liṅga-deham
ativāhayatī 'ty ātivāhikam; bhūtā-ṣrayatām vinā citrā-di-val liṅga-dehasya
gamanā-nupapatteḥ prāg evo 'ktatvāt. idam ca sūtram tasyāi 'va spaṣṭi-
karaṇa-mātrā-rtham. liṅgasya ca ṣarīratvam, bhogā-ṣrayatayā puruṣa-
5 pratibimbā-ṣrayatayā ve 'ti bodhyam. ātivāhika-ṣarīre ca pramāṇam

“aṅguṣṭha-mātrah puruṣo 'ntar-ātmā sadā janānām hṛdaye samniviṣṭaḥ,”

“aṅguṣṭha-mātram puruṣam niṣcakaṛṣa balād yama”

iti ṣrutī-smṛtī. na hi liṅga-ṣarīrasya sakala-ṣarīra-vyāpinaḥ svato 'ṅguṣṭha-
mātratvam sambhavati. ata ādhārasyā 'ṅguṣṭha-mātratvam arthāt sidhyati.
10 yathā dīpasya sarva-grha-vyāpitve 'pi kalikā-kāratvam, tāila-varty-ādi-
sūkṣmā-ṅgasya daṣo-pari sampiṇḍitasya pāṛthiva-bhāgasya kalikā-kāra-
tayā, tathāi 'va liṅga-dehasya deha-vyāpitve 'py aṅguṣṭha-parimāṇatvam:
svā-ṣraya-sūkṣma-bhūtasyā 'ṅguṣṭha-parimāṇatvenā 'numeyam iti.

golakebhyo 'tiriktānī 'ndriyāṇi prāg uktāni. tad-upapādanāye 'ndriyā-
15 nām aprāpta-prakāṣakatvam nirākaroti:

**nā 'prāpta-prakāṣakatvam indriyāṇām, aprāpteḥ sarva-prāpter
vā. 104.**

svā-'sambaddhā-rthānī 'ndriyāṇi na prakāṣayanti; aprāpteḥ, pradīpā-
'dīnām aprāpta-prakāṣakatvā-darṣanāt; aprāpta-prakāṣakatve vyavahitā-
20 'di-sarva-vastu-prakāṣakatva-prasaṅgāc ce 'ty arthaḥ. ato dūra-stha-sūryā-
'di-sambandhā-rtham golakā-tiriktam indriyam iti bhavaḥ. karaṇānām cā
'rtha-prakāṣakatvam puruṣe 'rtha-samarpaṇa-dvārāi 'va, svato jādavāt,
darpanasya mukha-prakāṣakatva-vat. athavā 'rtha-pratibimbo-'dgrahaṇam
evā 'rtha-prakāṣakatvam iti.

25 «nanv evam cakṣuṣas tāijasatvam eva yuktam; tejasa eva kirāṇa-
rūpeṇā 'ṣu dūrā-pasarpaṇa-darṣanād» iti ṣaṅkām nirākaroti:

na tejo-pasarpaṇāt tāijasam cakṣur, vṛttitas tat-siddheḥ. 105.

tejaso 'pasarpaṇam drṣṭam iti kṛtvā tāijasam cakṣur na vācyam.
kutah? atāijasatve 'pi prāṇa-vad eva vṛtti-bhedenā 'pasarpaṇo-'papatter
30 ity arthaḥ. yathā hi prāṇaḥ ṣarīram asaṁtyajyāi 'va nāsā-grād bahiḥ
kiyaḍ-dūram prāṇanā-'khyā-vṛttyā 'pasarati, evam evā 'tāijasa-dravyam api
cakṣur deham asaṁtyajyā 'pi vṛtty-ākhyā-pariṇāma-viṣeṣeṇa jhaṭity eva
dūra-stham sūryā-dikam praty apasared iti.

«nanv evam-bhūta-vṛttāu kim pramāṇam?» tatrā 'ha:

35 **prāpta-'rtha-prakāṣa-liṅgād vṛtti-siddhiḥ. 106.**
sugamam.

deham aparityajyā 'pi gamano-'papattaye vṛtteḥ svarūpaṃ darśayati :
bhāga-guṇābhyāṃ tattvā-'ntaraṃ vṛttiḥ, sambandhā-'rthaṃ
sarpatī 'ti. 107.

sambandhā-'rthaṃ sarpatī 'ti hetoḥ cakṣur-āder bhāgo visphuliṅga-vad
vibhaktā-'ṅgo rūpā-'di-vad guṇaḥ ca na vṛttiḥ; kiṃ tu tad-eka-deṣa-bhūtā
bhāga-guṇābhyāṃ bhinnā vṛttiḥ; vibhāge hi sati tad-dvārā cakṣuṣaḥ
sūryā-'di-sambandho na ghaṭate, guṇatve ca sarpaṇā-'khyā-kriyā-'nupapatter
ity arthaḥ. etena buddhi-vṛttir api pradīpa-ṅghā-vad dravya-rūpa eva
parināmaḥ, svacchatayā 'rthā-'kāraṭo-'dgrāhī nirmala-vastra-vad iti sid-
dham.

10

« nanv evaṃ vṛttināṃ dravyatve katham icchā-'di-rūpa-buddhi-guṇeṣu
vṛtti-vyavahāraḥ? » tatrā 'ha :

na dravya-niyamas, tad-yogāt. 108.

vṛttir dravyam eve 'ti niyamo nā 'sti. kutah? tad-yogāt, tatra vṛttāu
yogā-'rtha-sattvāt. “vṛttir vartana-jīvana” iti hi yāṅgiko 'yaṃ ṣabdaḥ. 15
jīvanam ca sva-sthiti-hetur vyāpāraḥ; “jīva bala-prāṇa-dhāraṇayor” ity
Anuṣāsanāt; <vāiṣya-vṛttiḥ>, <ṣūdra-vṛttir> ity-ādi-vyavahārāc ca. tatra
yathā dravya-rūpayā vṛtyā buddhir jīvati, tathe 'cchā-'dibhir api 'ti te 'pi
vṛttayaḥ; sarva-nirodhenāi 'va citta-maraṇād ity arthaḥ.

indriyāṇāṃ bhāutikatvasyā 'pi ṣṛavaṇāt kadā-cil loka-viṣeṣa-bhedena 20
ṣṛuti-vyavasthā ṣaṅkyeta. tatrā 'ha :

na deṣa-bhede 'py anyo-'pādānatā, 'smad-ādi-van niyamaḥ. 109.

na Brahma-lokā-'di-deṣa-bhedato 'pī 'ndriyāṇāṃ ahaṃkāra-'tirikto-
'pādānakatvaṃ, kiṃ tv asmad-ādīnāṃ bhūr-loka-sthānāṃ iva sarveṣāṃ evā
'haṃkārikatva-niyamaḥ; deṣa-bhedenāi 'kasyāi 'va liṅga-ṣarīrasya saṃcāra- 25
mātra-ṣṛavaṇād ity arthaḥ.

« nanv evaṃ bhāutikatva-ṣṛutiḥ katham upapadyatām? » tatrā 'ha :

nimitta-vyapadeṣāt tad-vyapadeṣaḥ. 110.

nimitte 'pi prādhānya-vivakṣayo 'pādānatva-vyapadeṣo bhavati; yathe
'ndhanād agnir iti. ato bhūto-'pādānatva-vyapadeṣa ity arthaḥ. teja-ādi- 30
bhūto-'paṣṭambhenāi 'va hi tad-anugatā-'haṃkāraḥ cakṣur-ādi-'ndriyāṇi
bhavanti, yathā pārthive-'ndhano-'paṣṭambhena tad-anugatāt tejaso 'gnir
bhavati 'ti. “annamayam hi, sāmya, mana” ity-ādi-ṣṛutis tad-ukta-yuktīḥ
cā 'tra pramāṇam.

sthūla-ṣarīra-gataṃ viṣeṣaṃ prasaṅgād avadhārayati :

35

uṣmajā-'ṇḍaja-jarāyujō-'dbhijja-sāṃkalpika-sāṃsiddhikam ce 'ti
na niyamaḥ. 111.

“teṣāṃ khalv eṣāṃ bhūtānāṃ trīṇy eva bijāni bhavanti: aṇḍa-jam jīva-jam udbhij-jam” iti ṣrutāv aṇḍa-jā-'di-rūpaṃ ṣarīra-trāividhyam prāyikā-'bhīprāyeṇo 'ktaṃ, na tu niyamah; yata ūṣma-jā-'di ṣaḍvidham eva ṣarīram bhavati 'ty arthaḥ. tatro 'śma-jā dandaṣṭukā-'dayaḥ; aṇḍa-jāḥ 5 pakṣi-sarpā-'dayaḥ; jarāyu-jā manuṣyā-'dayaḥ; udbhij-jā vṛkṣā-'dayaḥ; saṃkalpa-jāḥ Sanakā-'dayaḥ; sāmśiddhikā mantra-tapa-'ādi-siddhi-jā, yathā Raktabīja-ṣarīro-'tpanna-ṣarīrā-'daya iti.

ṣarīrasyāi 'ka-mātra-bhūto-'pādānakatvam pūrvo-'ktaṃ anenāi 'va prasaṅgena viṣiṣyā 'ha:

10 sarveṣu pṛthivy upādānam, asādhāranyāt. tad-vyapadeṣaḥ pūrva-vat. 112.

sarveṣu ṣarīreṣu pṛthivy evo 'pādānam, asādhāranyāt, ādhikyā-'dibhir utkarṣāt. ṣarīre pañca-catur-'ādi-bhāutikatva-vyapadeṣas tu pūrva-vat, indriyāṇāṃ bhāutikatva-vad upaṣṭambhakatva-mātreṇe 'ty arthaḥ.

15 «nanu prāṇasya ṣarīre prādhānyāt prāṇa eva dehā-'rambhako 'stu.» tatrā 'ha:

na dehā-'rambhakasya prāṇatvam, indriya-ṣaktitas tat-siddheḥ. 113.

prāṇo na dehā-'rambhakaḥ; indriyaṃ vinā prāṇā-'navasthānenā 20 'nvaya-vyatirekābhyāṃ indriyāṇāṃ ṣakti-viṣeṣād eva prāṇa-siddheḥ, prāṇo-'tpatter ity arthaḥ. ayam bhāvaḥ: karaṇa-vṛtti-rūpaḥ prāṇaḥ karaṇa-viyoge na tiṣṭhati; ato mṛta-dehe karaṇā-'bhāvena prāṇā-'bhāvān na prāṇo dehā-'rambhaka iti.

«nanv evam prāṇasya dehā-'kāraṇatve prāṇaṃ vinā 'pi deha utpad- 25 yeta?» tatrā 'ha:

bhoktur adhiṣṭhānād bhogā-'yatana-nirmāṇam, anyathā pūti-
bhāva-prasaṅgāt. 114.

bhoktuḥ prāṇino 'dhiṣṭhānād vyāpārād eva bhogā-'yatanasya ṣarīrasya
nirmāṇam bhavati; anyathā prāṇa-vyāpārā-'bhāve ṣukra-ṣaṇitayoḥ pūti- 30 bhāva-prasaṅgāt, mṛta-deha-vad ity arthaḥ. tathā ca rasa-saṃcārā-'di-vyāpāra-viṣeṣāḥ prāṇo dehasya nimitta-kāraṇam, dhāraṇatvād iti bhāvaḥ.

«nanu prāṇasyāi 'vā 'dhiṣṭhānatvam sambhavati, vyāpāravattvāt; na prāṇinaḥ, kūṭasthatvāt, nirvyāpārasyā 'dhiṣṭhāne prayojanā-'bhāvāc ce ' 35 ti. tatrā 'ha:

35 bhr̥tya-dvārā svāmy-adhiṣṭhitir, nāi 'kāntāt. 115.

deha-nirmāṇe vyāpāra-rūpaṃ adhiṣṭhānam svāminaḥ cetanasasyāi 'kāntāt
sākṣān nā 'sti, kiṃ tu prāṇa-rūpa-bhr̥tya-dvārā; yathā rājāḥ pura-nirmāṇa

ity arthaḥ. tathā ca prāṇasyā 'dhiṣṭhātrtvam sākṣāt, puruṣasyā 'dhiṣṭhātrtvam tu prāṇa-samyoga-mātreṇe 'ti siddham. kulālā'dinām ghaṭā'di-nirmāṇeṣv apy evam. viṣeṣas tv ayaṃ: tatra cetanasya buddhy-ādeḥ cā 'py upayogo 'sti; buddhi-pūrvaka-sṛṣṭitvād iti. yady api prāṇā'dhiṣṭhānād eva deha-nirmāṇam, ta' 'ā 'pi prāṇa-dvārā prāṇi-samyogo 'py apekṣyate; 5 puruṣārtham eva prāṇena deha-nirmāṇād ity ācayena "bhoktur adhiṣṭhānād" ity uktam.

"vimukta-mokṣā-rtham pradhānasye" 'ty uktam prāk. tatra «katham ātmā nitya-mukto, bandha-darṣanād?» iti pareṣām ākṣepe nitya-muktim upapādayitum āha:

10

samādhi-suṣupti-mokṣeṣu brahma-rūpatā. 116.

samādhir asamprajñātā'vasthā, suṣuptiḥ cā 'tra samagra-suṣuptiḥ, mokṣaḥ ca videha-kāivalyam. āsv avasthāsu puruṣāṇām brahma-rūpatā, buddhi-vṛtti-vilayatas tad-āupādhika-pariccheda-vigamena sva-svarūpa-pūrṇatayā 'vasthānam; yathā ghaṭa-dhvaṇse ghaṭā'kāṣasya pūrṇate 'ty 15 arthaḥ. tad etad uktam: "tan-nivṛttāv upaḥānto-parāgaḥ svastha" iti. tathā ca brahmatvam eva puruṣāṇām svabhāvo, nāimittikatvā'bhāvāt, sphatikasya ṣaṅkhyam iva. buddhi-vṛtti-sambandha-kāle tu paricchinna-cid-rūpatvenā 'bhividyaktyā paricchedā'bhimānaḥ; tathā vṛtti-pratibimba-vaḥ ca duḥkhā'di-mālinyam iva ca bhavati 'ti; tat sarvam āupādhikam 20 eva; upādhy-ākhyā-nimittā'nvaya-vyatirekā'nuvidhānāt, sphatika-lāu-hitya-vad iti bhāvaḥ. tathā ca Yoga-sūtram: "vṛtti-sārūpyam itaratre" 'ti. asmac-chāstre ca brahma-ṣabda āupādhika-pariccheda-mālinyā'di-rahita-paripūrṇa-cetana-sāmānya-vācī, na tu Brahma-mīmāṃsāyām ivāi 'ṣvāryo-palakṣita-puruṣa-viṣeṣa-mātra-vācī 'ti vivektavyam. atrāi 'te ṣlokaḥ 25 ṣiṣya-vyutpatty-artham ucyante:

cid-ākāṣe 'nabhividyakte nānā-kārāir itas tataḥ

dhīr aṣṭanti saha-vyakter aṣṭanti darṣayec citim.

vastutas tu sadā pūrṇam eka-rūpaṃ ca cin-nabhaḥ;

vṛtti-gūnya-pradeṣeṣu dr̥ṣyā'bhāvān na paṇyati.

30

cakṣuṣo rūpa-vat pūrṇo dr̥ṣyā vṛttir hi, ne 'tarat;

samādhy-ādāu ca sā nā 'sti 'ty ataḥ pūrṇaḥ pūrṇas tadā.

«tarhi kaḥ suṣupti-samādhibhyām mokṣasya viṣeṣa?» tatrā 'ha:

dvayorḥ sabījam, anyatra tad-dhatī. 117.

dvayorḥ samādhi-suṣuptyorḥ sabījam bandha-bīja-sahitam brahmatvam; 35 anyatra mokṣe bījasyā 'bhāva iti viṣeṣa ity arthaḥ. «nanu cet samādhy-ādāu bandha-bījam asti, tarhi tenāi 'va paricchedāt katham brahmatvam?» iti cen, na; bandha-bījasya vāsanā-karmā'des tadānīm upādhāv evā 'va-

- sthānāt, na tu cetaneṣu; puruṣe ca teṣāṃ apratibimbanād iti. jāgrad-ādy-avasthāyām tu buddhi-vṛtti-pratibimba-vaçād āupādhiko bandha ity asakṛd āveditam. «nanu Pātanjale tad-bhāṣye cā 'samprajñāta-yogo nirbija uktah; atra katham sabīja ucya?» iti cen, na; asamprajñāte krameṇa
6 bīja-kṣayo bhavati 'ty āçayenāi 'va tatra nirbījatva-vacanāt; anyathā sar-vāsām evā 'samprajñāta-vyaktīnām nirbījatve vyutthānā-'nupapatter iti.

«nanu samādhī-suṣuptī dṛṣṭe stah; mokṣe tu kim pramāṇam?» iti nāstikā-'kṣepam pariharati:

dvayor iva trayasyā 'pi dṛṣṭatvān, na tu dvāu. 118.

- 10 samādhī-suṣuptī-dṛṣṭāntena mokṣasyā 'pi dṛṣṭatvād anumitatvān na tu dvāu suṣuptī-samādhī eva, kim tu mokṣo 'py astī 'ty arthaḥ. anumānam ce 'ttham: suṣupty-ādāu yo brahma-bhāvas, tat-tyāgaç citta-gatād rāgā-'di-doṣād eva bhavati. sa ced doṣo jñānena nāçitas, tarhi suṣupty-ādisadṛçy evā 'vasthā sthīrā bhavati; sāi 'va mokṣa iti.

- 15 «nanu vāsanā-'khyā-bīja-sattve 'pi vāirāgyā-'dinā vāsanā-kūṇṭhyād arthā-'kāra vṛttiḥ samādhāu mā bhavatu; suṣupte tu vāsanā-prābalyād artha-jñānam bhaviṣyaty eve 'ti na suṣuptāu brahma-rūpatā yukte » 'ti. tatrā 'ha:

**vāsanayā 'nārtha-khyāpanam doṣa-yoge 'pi. na nimittasya
20 pradhāna-bādhakatvam. 119.**

- yathā vāirāgye tathā nidrā-doṣa-yoge 'pi satī vāsanayā na svārtha-khyāpanam sva-viṣaya-smāraṇam bhavati, yato na nimittasya guṇī-bhūtasya saṃskārasya balavattara-nidrā-doṣa-bādhakatvam sambhavati 'ty arthaḥ. balavattara eva hi doṣo vāsanām durbalām sva-kārya-kūṇṭhām karoti 'ti
25 bhāvaḥ.

- saṃskāra-leçato jīvan-muktasya çarīra-dhāraṇam iti tṛtīyā-'dhyāye proktam. tatrā 'yam ākṣepaḥ: «jīvan-muktasya çaçvad ekasminn apy arthe 'smad-ādīnām iva bhogo dṛçyate. so 'nupapannaḥ; prathamam bhogam utpādyāi 'va pūrva-saṃskāra-nāçāt; saṃskāra-'ntarasya ca jñāna-
30 pratibandhena karma-vad anudayād » iti. tatrā 'ha:

**ekah saṃskārah kriyā-nirvartako, na tu prati-kriyam saṃskāra-
bhedā, bahu-kalpanā-prasakteḥ. 120.**

- yena saṃskāreṇa devā-'di-çarīra-bhoga ārabdhah, sa eka eva saṃskāras tac-çarīra-sādhyasya prārabdha-bhogasya samāpakaḥ; sa ca karma-vad
35 eva bhoga-samāpti-nāçyaḥ; na tu prati-kriyam prati-bhoga-vyakti saṃskāra-nānātvam; bahu-vyakti-kalpanā-gāurava-prasaṅgād ity arthaḥ. kulāla-

cakra-bhramaṇa-sthale 'py evaṃ vegā-'khyah saṃskāra eka eva bhramaṇa-samāpti-paryanta-sthāyī bodhyah.

udbhij-jam ṇarīram astī 'ty uktam. « tatra bāhya-buddhy-abhāvāc charīratvaṃ nā 'stī » 'ti nāstikā-kṣepam apākaroti :

na bāhya-buddhi-niyamo, vṛkṣa-gulma-latāu-'śadhi-vanaspati-
tṛṇa-vīrudhā-'dīnām api bhoktṛ-bhogā-'yatanatvam, pūrva-
vat. 121.

na (bāhya-jñānam yatrā 'sti, tad eva ṇarīram) iti niyamah; kim tu vṛkṣā-'dīnām antah-samjñānām api bhoktṛ-bhogā-'yatanatvaṃ ṇarīratvam mantavyam; yataḥ pūrva-vat pūrvo-'kto yo bhoktṛ-adhiṣṭhānaṃ vinā 10 manuṣyā-'di-ṇarīrasya pūti-bhāvas, tadvad eva vṛkṣā-'di-ṇarīreṣv api ṇuṣkatā-'dikam ity arthaḥ. tathā ca ṇrutih "asya yad ekām ṇākham jīvo jahāty, atha sā ṇuṣyati" 'ty-ādir iti.

"na bāhya-buddhi-niyama" ity aṇṇasya pṛthak-sūtratve 'pi sūtra-dvayam ekī-kṛtye 'ttham eva vyākhyeyam; sūtra-bhedas tu dāirghya- 15 bhayād iti bodhyam.

smṛteṇ ca. 122.

"ṇarīra-jāih karma-doṣāir yāti sthāvaratām naraḥ,
vācīkāih pakṣi-mṛgatām, mānasāir antya-jāitām "

ity-ādi-smṛter api vṛkṣā-'diṣv bhoktṛ-bhogā-'yatanatvam ity arthaḥ. 20

« nanu vṛkṣā-'diṣv apy evaṃ cetanatvena dharmā-'dharmo-'tpatti-prasaṅgaḥ. » tatrā 'ha :

na deha-mātrataḥ karmā-'dhikāritvaṃ, vāiṇṣṭya-ṇruteḥ. 123.

na deha-mātreṇa dharinā-'dharmo-'tpatti yogyatvaṃ jīvasya. kutaḥ?
vāiṇṣṭya-ṇruteḥ; brāhmaṇā-'di-deha-viṇṣṭatvenāi 'vā 'dhikāra-ṇravaṇād 25 ity arthaḥ.

deha-bhedenāi 'va karmā-'dhikāraṃ darṇayan deha-trāividhyam āha :

tridhā trayāṇām vyavasthā karmadeho-'pabhoga-deho-'bhaya-
dehaḥ. 124.

trayāṇām uttamā-'dhama-madhyamānām sarva-prāṇinām tri-prakāro 30
deha-vibhāgaḥ: karmadeha-bhogadeho-'bhayadehā itī 'ty arthaḥ. tatra karma-dehaḥ parama-rṇṇām, bhoga-deha Indrā-'dīnām sthāvarā-'dīnām co, 'bhaya-deho rāja-rṇṇām iti. atra prādhānyena tridhā vibhāgaḥ; anyathā sarvasyāi 'va bhoga-dehatvā-patteḥ.

caturtham api cārīram āha :

na kiṃcid apy anuṣayinaḥ. 125.

“ vidyād anuṣayaṃ dveṣe paṇcātāpā-nubandhayor ”

- iti vākyād anuṣayo 'tra vāirāgyam. viraktānāṃ cārīram etat-traye na
5 kiṃcid api, etat-traya-vilakṣaṇam ity arthaḥ; yathā Dattātreyā-Jaḍabha-
ratā-'dīnām; teṣāṃ jñāna-mātra-pradhāna-dehatvād iti.

uktasye 'cvarā-'bhāvasya sthāpanāya parā-'bhyupagataṃ jñāne-'cchā-
krty-ādi-nityatvam pratiśedhati :

na buddhy-ādi-nityatvam ācra-ya-viṣeṣe 'pi, vahni-vat. 126.

- 10 buddhir atrā 'dhyavasāyā-'khyā vṛttiḥ. tathā ca jñāne-'cchā-krty-
ādīnām ācra-ya-viṣeṣe parāir iṣvaro-'pādhitayā 'bhyupagatē 'pi nityatvam
nā 'sti; asmad-ādi-buddhi-dṛṣṭāntena sarveṣāṃ eva buddhī-'cchā-'dīnām
anītyatvā-'numānāt; yathā lāukika-vahni-dṛṣṭāntenā 'varaṇa-tejaso 'py
anītyatvā-'numānam ity arthaḥ.

- 15 āstām tāvaj jñāne-'cchā-'der nityatvam; tad-ācra-ya iṣvaro-'pādhir evā
'siddha, iṣvarasyā 'siddher ity āha :

ācra-ya-'siddheḥ ca. 127.

sugamam.

- « nanv evam brahmā-'ndā-'di-sarjana-samarthaṃ sarvajñatvā-'dikam
20 katham janyaṃ sambhāvyetā 'pi; loke tapa-ādibhir eva āiṣvarya-'darṣa-
nād » iti. tatrā 'ha :

yoga-siddhayo 'py āuśadhā-'di-siddhi-van nā 'palapanīyāḥ. 128.

āuśadhā-'di-siddhi-dṛṣṭāntena yoga-jā apy animā-'di-siddhayaḥ sṛṣṭy-
ādy-upayoginyaḥ sidhyantī 'ty arthaḥ.

- 26 puruṣa-siddhi-pratikūlatayā bhūta-cāitanya-vādinam pratyācāṣṭe :

**na bhūta-cāitanyam, pratyekā-'dṛṣṭeḥ sāmhatye 'pi ca — sām-
hatye 'pi ca. 129.**

- sāmhatā-bhāvā-'vasthāyām api pañca-bhūteṣu cāitanyaṃ nā 'sti;
vibhāga-kāle praty-ekam cāitanyā-'dṛṣṭeḥ ity arthaḥ. tṛtīyā-'dhyāye ce
30 'dam sva-siddhānta-vidhayo 'ktam, atra ca para-mata-nirākaraṇāye 'ti na
pāunaruktyam doṣāye 'ti. vīpśā 'dhyāya-samāptāu.

sva-siddhānta-viruddhā-'rtha-bhāṣiṇo ye ku-vādināḥ,
pañcame tām nirākṛtya sva-siddhānto dṛḍhī-kṛtāḥ.

- iti Vijñānabhikṣu-nirmite Kāpila-sāṃkhya-pravacanasya bhāṣye para-pakṣa-
35 nirjayā-'dhyāyaḥ pañcamaḥ.

adhyāya-catuṣkeṇa samasta-ṣāstrā-rtham pratiññāya pañcamā-dhyāye para-pakṣa-nirākaraṇena prasādhye 'dānīm tam eva sāra-bhūta-ṣāstrā-rtham ṣaṣṭhā-dhyāyena saṃkalayann upasaṃharati. uktā-rthānām hi punas tantrā-khye vistare kṛte ṣiṣyānām asaṃdigdhā-viparyasto dr̥dhataro bodha utpadyata iti; ataḥ sthūṇā-nikhanana-nyāyād anukta-yukty-ādy-upanyāsac ca nā 'tra pāunaruktyaṃ doṣāya:

asty ātmā, nāstitva-sādhana-bhāvāt. 1.

«jānāmi» 'ty evam pratiyamānatayā puruṣaḥ sāmānyataḥ siddha evāsti; bādhaka-pramāṇa-bhāvāt. atas tad-viveka-mātram kartavyam ity arthaḥ.

10

tatra viveke pramāṇa-dvayam āha sūtrābhyām:

dehā-di-vyatirikto 'sāu, vāicitryāt. 2.

asāv ātmā draṣṭā dehā-di-prakṛty-antebhyo 'tyantam bhinno, vāicitryāt; pariṇāmitvā-pariṇāmitvā-di-vāidharṃyād ity arthaḥ. prakṛty-ādayas tāvat pratyakṣā-numānā-gamāḥ pariṇāmitayāi 'va siddhāḥ; puruṣasyā 'pariṇāmitvaṃ tu sadā-jñāta-viṣayatvād anumiyate. tathā hi, yathā cakṣuḥ rūpam eva viṣayo, na saṃnikarṣa-sāmye 'pi rasā-dir, evam puruṣasya sva-buddhi-vṛttir eva viṣayo, na tu saṃnikarṣa-sāmye 'py anyad vastv iti phala-balāt kṛtam. buddhi-vṛtty-ārūḍhatayāi 'va tv anyad bhogyam bhavati puruṣasya, na svataḥ; sarvadā sarva-bhānā-patteh. tāc ca buddhi-vṛttayo nā 'jñātās tiṣṭhanti; jñāne-ōchā-sukhā-dīnām ajñāta-sattā-svikāre teṣv api ghaṭā-dāv iva saṃcayā-di-prasaṅgād ahaṃ jānāmi na vā, sukhi na ve? 'ty-ādi-rūpeṇa. atas tāsāṃ sadā-jñātavāt tad-draṣṭā cetano 'pariṇāmi 'ty āyātam; cetanasya pariṇāmitve kadācid āndhya-pariṇāmena satyā api buddhi-vṛtter adarṣanā-patter iti. evam pārārthyā-pārārthyā-dikam api pūrvo-ktam vāidharṃya-jātam bodhyam.

ṣaṣṭhi-vyapadeṣād api. 3.

«mame 'dam ṣarīram, mame 'yam buddhir» ity-āder viduṣāṃ ṣaṣṭhi-vyapadeṣād api dehā-dibhya ātmā bhinnāḥ; atyantā-bhede ṣaṣṭhy-anupapatter ity arthaḥ. tad uktaṃ Viṣṇupurāṇe:

30

“tvam kim etac chirah? kim tu ṣiras tava, tatho 'daram.

kim u pādā-dikam tvam vāi? tavāi 'tad dhi, mahi-pate.

samastā-vayavebhyas tvam prthag-bhūya vyavasthitāḥ

«ko 'ham?» ity atra nipuṇo bhūtvā cintaya, pārthive” 'ti.

na ca «sthūlo 'ham» ity-ādir api vidvad-vyapadeṣo 'stī» 'ti vācyam; 35
ṣrutayā bādhitatayā «mamā 'tmā Bhadrāsena» iti-vad gāṇpatvenāi 'va tad-upapatter iti.

« nanu < puruṣasya cāitanyam, Rāhoḥ ciraḥ, ṣilā-putrasya ṣarīram, ity-ādi-vyapadeṣa-vad ayam api bhavatu. » tatrā 'ha :

na ṣilā-putra-vad dharmi-grāhaka-māna-bādhāt. 4.

- < ṣilā-putrasya ṣarīram > ity-ādi-vad ayam saṣṭhī-vyapadeṣo na bhavati.
 5 ṣilā-putrā-'di-sthale dharmi-grāhaka-pramāṇena bādhād vikalpa-mātram;
 < mama ṣarīram > iti vyapadeṣo tu pramāṇa-bādhō nā 'sti; dehā-'tmatāyā
 eva ṣruty-ādi-pramāṇair bādhād ity arthaḥ. yas tu cāstreṣu mama-kāra-
 pratiṣedhaḥ, sa svāmyasyā 'nityatayā vācā-'rambhāna-mātratvenā 'satyatā-
 para eve 'ti bhāvaḥ. < puruṣasya cāitanyam > ity atrā 'py asti dharmi-
 10 grāhaka-māna-bādhāḥ; anavasthā-bhayena lāghavāc ca dehā-'di-vyatirikta-
 tayā 'tma-siddhāu cāitanya-svarūpatā-'vagāhanād iti.

dehā-'di-vyatiriktatayā puruṣam avadhārya tan-muktim avadhārayati.

atyanta-duḥkha-nivṛtṭyā kṛta-kṛtyatā. 5.

sugamam.

- 15 « nanu duḥkha-nivṛtṭyā sukhasyā 'pi nivartanāt tulyā-'ya-vyayatvena
 na sā puruṣārtha » iti. tatrā 'ha :

yathā duḥkhāt kleṣaḥ puruṣasya, na tathā sukhād abhilāṣaḥ. 6.

- viṣaya-vidhayā hetutāyām pañcamyāu. kleṣaḥ cā 'tra dveṣaḥ. yathā
 20 duḥkhe dveṣo balavattaro, nāi 'vam sukhe 'bhilāṣo balavattaro, 'pi tu tad-
 apekṣayā durbala ity arthaḥ. tathā ca sukhā-'bhilāṣam bādhitvā 'pi
 duḥkha-dveṣo duḥkha-nivṛttāv eve 'cchām janayati 'ti na tulyā-'ya-vyaya-
 tvam iti. tad uktam :

“ abhyarthanā-bhaṅga-bhayena sādthur

- 25 mādhyasthyam iṣṭe 'py avalambate 'rtha ” iti.

yā tu narakā-'di-duḥkha-darṣane 'pi kṣudra-sukha-pravṛtṭiḥ, sā rāgā-'di-
 doṣa-vaçād eve 'ti.

sukhā-'pekṣayā duḥkhasya bahulatvād api duḥkha-nivṛttir eva puru-
 ṣārtha ity āha :

- 30 **kutrā-'pi ko-'pi sukhī 'ti. 7.**

ananta-tṛṇa-vṛkṣa-paçu-pakṣi-manuṣyā-'di-madhye svalpo manuṣya-
 devā-'dir eva sukhī bhavati 'ty arthaḥ. itir hetāu.

tad api kādācitkaṁ kvācitka-sukham madhu-viṣa-sampṛktā-'nna-vad
 vicārakāṇām heyam eve 'ty āha :

- 35 **tad api duḥkha-ṣabalam iti duḥkha-pakṣe nihkṣipante vi-
 vecakāḥ. 8.**

tad api pūrva-sūtro-'ktaṃ sukhāṃ api duḥkha-miṣṛitaṃ ity ato duḥkha-koṭāu sukha-duḥkha-vivecakā niḥkṣipanta ity arthaḥ. tad uktaṃ Yoga-sūtreṇa : "pariṇāma-tāpa-saṃskāra-duḥkhāir guṇa-vṛtti-virodhāc ca sarvaṃ eva duḥkhaṃ vivekina " iti. Viṣṇupurāṇe 'pi :

"yad-yat prīti-karam puṃsāṃ vastu, Māitreyā, jāyate, 5
tad eva duḥkha-vṛkṣasya bījatvaṃ upagacchatī " 'ti.

« kevalā duḥkha-nivṛttir na puruṣārthaḥ, kiṃ tu sukho-'parakte » 'ti matam apākaroti :

sukha-lābhā-'bhāvād apuruṣārthatvaṃ iti cen, na, dvāividhyāt. 10
9.

sukha-lābhā-'bhāvān mokṣā-'khyā-duḥkhā-'bhāvasyā 'puruṣārthatvaṃ iti cen, na ; puruṣārthasya dvāividhyād, dvi-prakāratvāt : sukhatva-duḥkhā-'bhāvatvābhyāṃ ity arthaḥ. « sukhī syām, » « duḥkhī na syām » iti hi prthag eva lokānāṃ prārthanā dr̥ṣyata iti.

ṣaṅkate : 15

nirguṇatvaṃ ātmano, 'saṅgatvā-'di-ṣṛuteḥ. 10.

« nanv ātmano nirguṇatvaṃ sukha-duḥkha-mohā-'dy-akhila-guṇa-ṣūnyatvaṃ nityaṃ eva siddham ; asaṅgatva-ṣṛuteḥ, vikāra-hetu-saṃyogā-'bhāva-ṣṛavaṇāt ; taṃ vinā ca guṇā-'khyā-vikārā-'sambhāvāt. ato na duḥkha-nivṛttir api puruṣārtho ghaṭata » ity arthaḥ. « nanu saṅgaṃ vinā 20
svayaṃ eva vikāro bhavaty » iti cen, « na ;

"dāhāya nā 'nalo vahner nā 'paḥ kledāya cā 'mbhasaḥ,
tad dravyaṃ eva tad-dravya-vikārāya na vāi yataḥ.

kiṃ ca svayaṃ vikāritve mokṣo nāi 'vo 'papadyate ;
svayaṃ moha-vikāreṇa punar-bandha-prasaṅgata " iti. 25

tathā co 'ktaṃ Kāurme :

"yady ātmā malino 'svaccho vikārī syāt svabhāvataḥ,
na hi tasya bhaven muktir janmā-'ntara-ṣṭatāir api " » 'ti.

samādhatte :

para-dharmatve 'pi tat-siddhir avivekāṭ. 11. 30

sukha-duḥkhā-'di-guṇānāṃ citta-dharmatve 'pi tatrā 'tmani siddhiḥ pratibimba-rūpeṇā 'vasthitiḥ ; avivekān nimittāt, prakṛti-puruṣa-saṃyoga-dvāre 'ty arthaḥ. etac ca prathamā-'dhyāye pratipāditam, "nimittatvaṃ avivekasya na dr̥ṣṭa-hānir " iti tṛtīyā-'dhyāya-sūtre ce 'ti. tathā ca sphaṭike 35
lāuhityaṃ iva puruṣe pratibimba-rūpeṇa duḥkha-sattvāt tan-nivṛttir eva puruṣārthaḥ. pratibimba-dvāraka-duḥkha-sambandhasyāi 'va bhogatayā pratibimba-rūpeṇāi 'va duḥkhasya heyatvād iti.

«aviveka-mūlaḥ puruṣe guṇa-bandhaḥ; avivekas tu kim-mūlaka?»,
ity ākāṅkṣāyām āha:

anādir aviveko, 'nyathā doṣa-dvaya-prasakteḥ. 12.

agrhītā-'samsargakam ubhaya-viṣayaka-jñānam avivekaḥ. sa ca pra-
vāha-rūpeṇā 'nādiḥ citta-dharmaḥ pralaye vāsanā-rūpeṇa tiṣṭhati; anyathā
tasya sādितve doṣa-dvaya-prasaṅgāt. sādितve hi svata evo 'tpāde muktasyā
'pi bandhā-'pattiḥ; karmā-'di-janyatve ca karmā-'dikam praty api kāraṇa-
tvenā 'vivekā-'ntarā-'nveṣaṇe 'navasthe 'ty arthaḥ. ayaṁ cā 'viveko vṛtti-
rūpaḥ pratibimbā-'tmanā puruṣa-dharma iva bhavati 'ty ataḥ puruṣasya
bandha-prayojaka iti prāḇ evo 'ktaṁ vakṣyate ca.

«nanu ced anādis, tarhi nityaḥ syād » iti. tatrā 'ha:

na nityaḥ syād ātma-vad, anyathā 'nucchittiḥ. 13.

ātma-van nityo 'khaṇḍā-'nūdir na bhavati, kim tu pravāha-rūpeṇā
'nādiḥ; anyathā 'nādi-bhāvasya tasya cṛuti-siddho-'chedā-'nupapatter ity
arthāḥ.

bandha-kāraṇam uktvā mokṣa-kāraṇam āha:

pratiniyata-kāraṇa-nācṛyatvam asya, dhvānta-vat. 14.

asya bandha-kāraṇasyā 'vivekasya cūkti-rajatā-'di-sthale pratiniyataṁ
yan nācṛ-kāraṇam vivekas, tan-nācṛyatvam, taino-vat; andhakāro hi prati-
niyatenā 'lokenāi 'va nācṛyate, nā 'nya-sādhanene 'ty arthaḥ. tad uktaṁ
Viṣṇupurāṇe:

«andhaṁ tama ivā 'jñānaṁ, dīpa-vac ce 'ndriyo-'dbhavam;
yathā sūryas tathā jñānaṁ, yad, vipra-rṣe, viveka-jam » iti.

vivekenāi 'vā 'viveko nācṛyate iti pratiniyamasya grāhakam apy āha:

atrā 'pi pratiniyamo 'nvaya-vyatirekāt. 15.

dhvāntā-'lokayor iva prakṛte 'pi pratiniyamaḥ cūkti-rajatā-'diṣṭ
anvaya-vyatirekābhyām eva grāhya ity arthaḥ.

athavāi 'vaṁ vyākhyeyam: «nanu vivekasyā 'pi kim pratiniyataṁ
kāraṇam?» tatrā 'ha: atrā 'pi viveke 'pi kāraṇa-niyamo 'nvaya-vyatirek-
ābhyām eva siddhaḥ. cṛavāṇa-manana-nididhyāsana-rūpam eva kāraṇam,
na tu karmā-'dī 'ti; karmā-'dikam tu bahir-aṅgam eve 'ty arthaḥ.

bandhasya svābhāvikatvā-'dikam na sambhavati 'ti prathamā-'dhyāyo-
'ktaṁ smārayati:

prakāra-'ntarā-'sambhavād aviveka eva bandhaḥ. 16.

bandho 'tra duḥkha-yogā-'khyā-bandha-kāraṇam. cṛeṣaṁ sugamam.

« nanu mukter api kāryatayā vinācā-¹pattyā punar-bandhaḥ syād » iti.
tatrā 'ha :

na muktasya punar-bandha-yogo 'py, anāvṛtti-ṣruteḥ. 17.

bhāva-kāryasyāi 'va vinācitayā mokṣasya nāco nā 'sti ; “ na sa punar
āvartata ” iti ṣruter ity arthaḥ. — api-ṣabdaḥ pūrva-sūtro-'ktā-'rtha-sam- 5
uccaye.

apuruṣārthatvam anyathā. 18.

anyathā muktasyā 'pi punar-bandhe pralaya-vad eva mokṣasyā 'puru-
ṣārthatvam parama-puruṣārthatvā-'bhāvo vā syād ity arthaḥ.

apuruṣārthatve hetum āha :

10

aviṣeṣā-'pattir ubhayoḥ. 19.

bhāvi-bandhatva-sāmyeno 'bhayor mukta-baddhayor viṣeṣo na syāt.
tataḥ cā 'puruṣārthatvam ity arthaḥ.

« nanv evam baddha-muktayor viṣeṣā-'bhyupagame nitya-muktatvam
katham ucyate ? » tatrā 'ha :

15

muktir antarāya-dhvaster na paraḥ. 20.

vakṣyamānā-'ntarāyasya dhvaṃsād atiriktaḥ padārtho na muktir ity
arthaḥ. yathā hi svabhāva-ṣuklasya sphaṭikasya japo-'pādhi-nimittam
raktatvam cāuklyā-'varaka-rūpaṃ vighna-mātram, na tu japo-'padhānena
cāuklyam naçyati japā-'pāye co 'tpadyate, tathāi 'va svabhāva-nirduḥ- 20
kasyā 'tmano buddhy-upādhiḥ kaṃ duḥkha-pratibimbaṃ tad-āvaraka-rūpaṃ
vighna-mātram, na tu buddhy-upadhānena duḥkham jāyate tad-apāye ca
naçyati 'ti. ato nitya-mukta ātmā, bandha-mokṣau tu vyāvahārikāv ity
avirodha iti.

« nanv evam bandha-mokṣayor mithyātve mokṣasya puruṣārthatā- 25
pratipādaka-ṣrutya-ādi-virodha » ity ata āha :

tatrā 'py avirodhaḥ. 21.

tatrā 'py antarāya-dhvaṃsasya mokṣatve 'pi puruṣārthatvā-'virodha
ity arthaḥ. duḥkha-yoga-viyogāv eva hi puruṣe kalpitāu, na tu duḥkha-
bhogo 'pi. bhogaḥ ca pratibimba-rūpeṇa duḥkha-sambandha ity ataḥ 30
pratibimba-rūpeṇa duḥkha-nivṛttir yathā-'rthāi 'va puruṣārthaḥ. sa evā
'ntarāya-dhvaṃsaḥ ; tādṛgaḥ ca mokṣo yathā-'rtha eve 'ti bhāvaḥ.

« nanv antarāya-dhvaṃsa-mātram cen muktis, tarhi ṣravaṇa-mātreṇāi 35
'va tat-siddhiḥ syād, ajñāna-pratibaddha-kaṇṭha-cāmikara-siddhi-vad » iti.
tatrā 'ha :

adhikāri-trāividhyān na niyamaḥ. 22.

uttama-madhyamā-'dhamās trividhā jñānā-'dhikāriṇaḥ; tena ṇavaṇa-mātrā-'nantaram eva mānasa-sākṣātkāraḥ sarveṣāṃ iti na niyama ity arthaḥ. ato mandā-'dhikāra-doṣād Virocana-'dīnām ṇavaṇa-mātrāc citta-vilāyana-kṣamam mānasa-jñānam no 'tpaṇnam, na tu ṇavaṇasya jñāna-
6 janana-'sāmartyād iti.

na kevalam ṇavaṇa-mātram jñāne dṛṣṭa-kāraṇam, anyad apī 'ty āha:
dārdhya-'rtham uttareṣāṃ. 23.

ṇavaṇād uttareṣāṃ manana-nididhyāsanā-'dīnām antarāya-dhvaṇi-
syā 'tyantikatva-rūpa-dārdhya-'rtham niyama ity anuṣajyate.

10 uttarāṇy eva sādhanāṇy āha:

sthira-sukham āsanam iti na niyamaḥ. 24.

āsane padmā-'sanā-'di-niyamo nā 'sti; yataḥ sthiram sukham ca yat,
tad evā 'sanam ity arthaḥ.

mukhyam sādhanam āha:

15 dhyānam nirviṣayam manaḥ. 25.

vṛtti-ṇūṇam yad antaḥkaraṇam bhavati, tad eva dhyānam yogaḥ
citta-vṛtti-nirodha-rūpa ity arthaḥ. kārya-kāraṇā-'bhedenā kāraṇa-ṇabdaḥ
kārye prayuktaḥ; etat-sādhanaatvena dhyānasya vakṣyamāṇatvād iti.

« nanu yogā-'yogayoḥ puruṣasyāi 'karūpyāt kim yogene? » 'ty āṇṇika
20 samādhatte:

ubhayathā 'py aviṇṇaḥ cen, nāi 'vam, uparāga-nirodhād vi-
ṇṇaḥ. 26.

uparāga-nirodhād vṛtti-pratibimbā-'paganād yogā-'vasthāyām ayogā-
'vasthāto viṇṇaḥ puruṣasye 'ti siddhānta-dalā-'rthaḥ; ṇṇam vyākhyāta-
25 prāyam.

« nanu niṇṇaṇṇe katham uparāgaḥ? » tatrā 'ha:

niṇṇaṇṇe 'py uparāgo 'vivekāt. 27.

niṇṇaṇṇe yady api pāramārthika uparāgo nā 'sti, tathā 'py uparāga
iva bhavati 'ti kṛtvā pratibimba evo 'parāga iti vyavahriyata uparāga-
30 vivekibhir ity arthaḥ.

etat eva vivṛṇoti:

japā-sphaṭikayor iva no 'parāgaḥ, kim tv abhimānaḥ. 28.

yathā japā-sphaṭikayor no 'parāgaḥ, kim tu japā-pratibimba-vaṇād
uparāgā-'bhimāna-mātram (raktaḥ sphaṭika) iti, tathāi 'va buddhi-puru-
35 ṇayor no 'parāgaḥ, kim tu buddhi-pratibimba-vaṇād uparāgā-'bhimāno

'viveka-vaçād ity arthaḥ. ata uparāga-tulyatayā vṛtti-pratibimba eva puruṣo-'parāga iti sūtra-dvaya-paryavasito 'rthaḥ. tathā ca smaryate:

“yathā jale candramasaḥ kampā-'dis tat-kṛto guṇaḥ,
drçyate 'sann api draṣṭur ātmano 'nātmano guṇa” iti.

esa eva ca duḥkhā-'tmaka-vṛtter uparāgo duḥkha-nivṛtṭy-ākhyā-mokṣasyā 5
'ntarāyaḥ; tasya ca dhvaṅsaç citta-layāt; so 'pi ca citta-vṛtti-nirodhā-
'khyenā 'sāmprajñāta-yogena 'ty ato yogād evā 'ntarāya-dhvaṅso bhavati
'ti yoga-çāstrasyā 'pi siddhāntaḥ.

“dhyānaṁ nirviṣayam mana” iti yoga uktaḥ. tasya sādhanāny ācak- 10
ṣāṇa eva yathokto-'parāgasya nirodho-'pāyam āha:

dhyāna-dhāraṇā-'bhyāsa-vāirāgyā-'dibhis tan-nirodhaḥ. 29.

samādhi-dvārā dhyānaṁ yogasya kāraṇaṁ, dhyānasya ca kāraṇaṁ
dhāraṇā, tasyāç ca kāraṇaṁ abhyāsaç citta-sthāirya-sādhanā-'nuṣṭhānam,
abhyāsasyā 'pi kāraṇaṁ viṣaya-vāirāgyaṁ, tasyā 'pi doṣa-darçana-yama-
niyamā-'dikam iti Pātañjalo-'kta-prakriyayā tan-nirodha uparāga-nirodho 15
bhavati citta-vṛtti-nirodhā-'khyā-yoga-dvāre 'ty arthaḥ.

citta-niṣṭha-dhyānā-'dinā puruṣasyo 'parāga-nirodhe pūrvā-'cārya-sid-
dham dvāraṁ darçayati:

laya-vikṣepayor vyāvṛtṭye 'ty ācāryāḥ. 30.

dhyānā-'dinā cittasya nidrā-vṛtteḥ pramāṇā-'di-vṛtteç ca nivṛtṭyā 20
puruṣasyā 'pi vṛtṭy-uparāga-nirodho bhavati; bimba-nirodhe pratibimbasyā
'pi nirodhād iti pūrvā-'cāryā āhur ity arthaḥ. yathā Patañjalir “yogaç
citta-vṛtti-nirodhaḥ,” “tadā draṣṭuḥ svarūpe 'vasthānam,” “vṛtti-sārūpyam
itaratre” 'ti sūtra-trayenāi 'tad evā 'ha, tathā

“nityaḥ sarvatra-go hy ātmā; buddhi-saṁnidhimattayā 25
yathā-yathā bhaved buddhīr ātmā tadvad ihe 'ṣyata”

ity-ādi-smṛtayo 'py etad āhur iti. tad evam asamprajñāta-yogād eva
sākṣātkāra-dvārā mokṣā-'ntarāya-dhvaṅsa iti praghaṭṭakā-'rthaḥ.

dhyānā-'dāu guhā-'di-sthāna-niyamo nā 'stī 'ty āha:

na sthāna-niyamaç, citta-prasādāt. 31.

30

citta-prasādād eva dhyānā-'dikam; atas tatra na guhā-'di-sthāna-
niyama ity arthaḥ. çāstre tv āutsargikā-'bhīprāyeṇāi 'vā 'ranya-giri-guhā-
'di-sthānaṁ yogasyo 'ddiṣṭam iti. ata eva Brahma-sūtram api: “yatrāi 35
'kāgratā, tatṛā 'viçṣād” iti.

samāpto mokṣa-vicāraḥ; idānīm puruṣā-'pariṇāmitvāya jagat-kāraṇam 36
upasaṁharati:

prakṛter ādya-'pādānatā, 'nyeṣām kāryatva-ṣṛuteḥ. 32.

mahad-ādīnāṃ kāryatva-ṣṛaṇāt teṣūṃ mūla-kāraṇatayā prakṛtiḥ
sidhyatī 'ty arthaḥ.

« nanu puruṣa evo 'pādānam bhavatu. » tatrā 'ha :

6 nityatve 'pi nā 'tmano, योग्यत्वā-'bhāvāt. 33.

guṇavattvaṃ saṅgitvaṃ co 'pādāna-yogyatā. tayoṛ abhāvāt puru-
ṣasya nityatve 'pi no 'pādānatvam ity arthaḥ.

« nanu “ bahviḥ prajāḥ puruṣāt samprasūtā ” ity-ādi-ṣṛuteḥ puruṣasya
kāraṇatvā-'vagamād vivartā-'di-vādā ācraṇāṇiyā? » ity ācāṅkya 'ha :

10 ṣṛuti-virodhān na kutarkā-'pasadasyā 'tma-lābhāḥ. 34.

puruṣa-kāraṇatāyāṃ ye-ye pakṣāḥ sambhāvitās, te sarve ṣṛuti-viruddhā
ity atas tad-abhyupagantṛṇāṃ kutāṛkikā-'dy-adhamānāṃ ātma-svarūpa-
jñānaṃ na bhavatī 'ty arthaḥ. etenā 'tmani sukha-duḥkhā-'di-guṇo-
'pādānatva-vādino 'pi kutāṛkikā eva, teṣāṃ apy ātma-yathārtha-jñānaṃ
15 nā 'stī 'ty avagantavyam. ātma-kāraṇatā-ṣṛutayaḥ ca cakti-ṣaktimad-
abhedeno 'pāsanā-'rthā eva; “ ajām ekām ” ity-ādi-ṣṛutibhiḥ pradhāna-
kāraṇatā-siddheḥ. yadi cā 'kāṣasyā 'bhrā-'dy-adhiṣṭhāna-kāraṇatā-vad
ātmanāḥ kāraṇatvam ucyate, tadā tan na nirākurmaḥ; pariṇāmasyāi 'va
pratiṣedhād iti.

**20 « sthāvara-jaṅgamā-'diṣu prthivy-ādīnāṃ eva kāraṇatva-darṣanāt
katham prakṛteḥ sarvo-'pādānatvam? » tatrā 'ha :**

pāramparye 'pi pradhānā-'nuvṛttir, aṇu-vat. 35.

sthāvarā-'diṣu paramparayā kāraṇatve 'pi teṣu pradhānasyā 'nugamād
upādānatvam akṣatam; yathā 'nīkurā-'di-dvārakatve 'pi sthāvarā-'diṣu
25 pāṛthivā-'dy-aṇunāṃ anugamād upādānatvam ity arthaḥ.

vana-nyāyena prakṛter vyāpakatve pramāṇam āha :

sarvatra kārya-darṣanād vibhutvam. 36.

avyavasthayā sarvatra vikāra-darṣanāt pradhānasya vibhutvam;
yathā 'nōṛ ghaṭā-'di-vyāpitvam ity arthaḥ. etac ca prāḡ eva vyākhyā-
30 tam.

« nanu paricchinnatve 'pi yatra kāryam utpadyate, tatra gacchatī 'ti
vaktavyam? » tatrā 'hā :

gati-yoge 'py ādya-kāraṇatā-hānir, aṇu-vat. 37.

gati-svikāre 'pi paricchinnatayā mūla-kāraṇatvā-'bhāvaḥ pāṛthivā-'dy-
35 aṇu-dṛṣṭāntene 'ty arthaḥ.

athave 'ttham vyākhyeyam. « nanu triguṇā-'tmaka-pradhānasyā 'nyo-

'nya-saṃyogā-'rtham ṣṛuṭi-smṛtiṣu kriyā kṣobhā-'khyā ṣṛūyate; kriyāvat-tvāc ca tantv-ādi-dṛṣṭāntena mūla-kāraṇatvā-'bhāva » ity āṣaṅkya pari-harati: gati-yoge 'py ādya-kāraṇatā-'hānir, aṇu-vat. gatiḥ kriyā; tat-sattve 'pi mūla-kāraṇatāyā ahānīḥ; yathā vaiṣeṣika-mate pārthivā-'dy-aṇūnām ity arthaḥ.

5

« nanu prthivy-ādīnām navānām eva dravyāṇām darṣanāt katham prthivītvā-'di-cūnyam pradhānā-'khyam dravyam ghaṭeta? na ca <pradhānam dravyam eva mā 'stv> iti vācyam; saṃyoga-vibhāga-pariṇāmā-'dibhir dravyatva-siddher » iti. tatrā 'ha:

prasiddhā-'dhikyam pradhānasya, na niyamaḥ. 38.

10

prasiddha-nava-dravyā-'dhikyam eva pradhānasya; ato navāi 'va dravyāṇi 'ti na niyama ity arthaḥ. ātmā-'tiriktānām prthivy-ādīnām aṣṭānām eva kāryatva-ṣṛavāṇam cā 'tra niyame bādhakam iti bhāvah.

« kim sattvā-'dayo guṇā eva prakṛtir, athavā guṇa-traya-rūpa-dravya-trayā-'dhāra-bhūtā prakṛtir? » iti samṛcaye 'vadhārayati:

15

sattvā-'dīnām a-tad-dharmatvam, tad-rūpatvāt. 39.

sattvā-'di-guṇānām prakṛti-dharmatvam nā 'sti, prakṛti-svarūpatvād ity arthaḥ. yady api ṣṛuṭi-smṛtiṣu 'bhayam eva ṣṛūyate, tathā 'pi lāghavā-'di-tarkataḥ svarūpatvam evā 'vadhāryate, na tu dharmatvam. tathā hi, sattvā-'di-trayaṁ kim prakṛteḥ kārya-rūpo dharmo, 'thavā 'kāśasya vāyu-vat saṃyoga-mātreṇa nitya eva dharmah syāt? ādye ekasyā eva prakṛter dravyā-'ntara-saṅgam vinā vicitra-guṇa-trayo-'tpatty-asambhavaḥ; dṛṣṭa-viruddha-kalpanā-'nūcityam ca. antye nityebhya eva sattvā-'dibhyo 'nyo-'nya-saṅgena vicitra-sakala-kāryo-'papattāu tad-atirikta-prakṛti-kalpanā-vāiyarthiyam iti. sattvā-'dīnām prakṛti-kāryatvā-'di-vacanāni cā 'nṛcataḥ 25 prakāśā-'di-kāryo-'pahitatayā 'bhīṣyakti-ādikam eva bodhayanti; yathā prthivīto dvīpo-'tpattim iti.

« nanv evam aṣṭāviṅcati-tattva-pratipādaka-ṣāstra-virodha » iti cen, na; tatra prakṛti-dharmāṇām sukhā-'dīnām vaiṣeṣika-guṇānām prthak-tattvā-'bhyupagamena tattvānām aṣṭāviṅcati-sāṃkhyo-'papatteḥ.

30

vastutas tv idam sūtram itthaṁ vyākhyeyam: sattvā-'dīnām a-tad-dharmatvam prakṛti-kārya-mātratvā-'bhāvah; tad-rūpatvāt prakṛter api sattvā-'di-rūpatvāt,

“sattvam rajas tama iti eṣāi 'va prakṛtiḥ smṛte”

'ty-ādi-smṛtibhya iti. tathā ca vaiṣeṣikānām prthivy-ādiṣv ivā 'smākam api 35 kārya-kāraṇo-'bhaya-rūpatayā sattvā-'diṣu prakṛti-kāryatvā-'di-vākyānām avirodhaḥ. tatra sāmyā-'vasthaṁ sattvam aṇu-tulyaṁ vāṣamyā-'vastha-

syā tantu-tulyasya mahat-tattvā'di-kāraṇa-sattvasya kāraṇam. evaṃ rajas-tamasī api.

pradhāna-pravṛttech prayojanam upasaṃharati :

anupabhoge 'pi pum-arthaṃ sṛṣṭiḥ pradhānasyo, 'ṣṭra-kuṇṭkuma-vahana-vat. 40.

tr̥tīyā'dhyāya-sthe "pradhāna-sṛṣṭiḥ parārthe " 'ty-ādi-sūtre vyākhyātam idam.

vicitra-sṛṣṭāu nimitta-kāraṇam āha :

karma-vāicitryāt sṛṣṭi-vāicitryam. 41.

10 karma dharmā'dharmāu. sugamam anyat.

« nanu bhavatu pradhānāt sṛṣṭiḥ; pralayas tu kasmāt? na hy ekasmāt kāraṇād viruddha-kārya-dvayaṃ ghaṭate. » tatrā 'ha :

sāmya-vāiṣamyābhyāṃ kārya-dvayam. 42.

sattvā'di-guṇa-trayam pradhānam; teṣāṃ ca vāiṣamyāṃ nyūnā-
16 'tirikta-bhāvena saṃhananam; tad-abhāvaḥ sāmyam. tābhyāṃ hetubhyāṃ ekasmād eva sṛṣṭi-pralaya-rūpaṃ viruddha-kārya-dvayam bhavati 'ty arthaḥ. sthitis tu sṛṣṭi-madhye praviṣṭe 'ty āçayena tat-kāraṇatvam pradhānasya na pṛthag vicāritam.

« nanu pradhānasya sṛṣṭi-śvābhāvyaḥ jñāno'ttaram api saṃsāraḥ syāt. »

20 tatrā 'ha :

vimukta-bodhān na sṛṣṭiḥ pradhānasya, loka-vat. 43.

vimuktatayā puruṣa-sākṣātkārād dhetoḥ pradhānasya tat-puruṣa-
'rthaṃ punaḥ sṛṣṭir na bhavati, kṛtā'rthatvāt. loka-vat; yathā lokā amātyā'dayo rājño 'rthaṃ sampādya kṛtā'rthāḥ santo na punā rājā'rthaṃ
26 pravartante, tathāi 'va pradhānam ity arthaḥ. vimukta-mokṣa'rthaṃ hi pradhāna-pravṛttir ity uktam. sa ca jñānān niṣpanna iti bhāvaḥ.

« nanu pradhānasya sṛṣṭy-uparamo nā 'sti; ajñānāṃ saṃsāra-darṣanāt. tathā ca pradhāna-sṛṣṭyā muktasyā 'pi punar-bandhaḥ syāt. » tatrā 'ha :

nā 'nyo'-pasarpaṇe 'pi mukto-'pabhogo, nimittā-'bhāvāt. 44.

30 kārya-kāraṇa-saṃghātā'di-sṛṣṭyā 'nyān prati pradhānasyo 'pasarpaṇe 'pi na muktasyo 'pabhogo bhavati; nimittā-'bhāvāt; upabhoge nimittānāṃ svo-'pādhi-saṃyoga-viçeṣa-tat-kāraṇā-'vivekā'dīnāṃ abhāvād ity arthaḥ. idam eva hi muktam prati pradhāna-sṛṣṭy-uparamo, yat tad-bhoga-hetoḥ svo-'pādhi-pariṇāma-viçeṣasya janmā-'khyasyā 'nutpādanam iti.

« nanv iyaṃ vyavasthā tadā ghaṭeta, yadi puruṣa-bahutvaṃ syāt. tad eva tv ātmā-dvāita-ṣṛuṭi-bādhitaṃ » ity āṇāṅkyā 'ha :

puruṣa-bahutvaṃ vyavasthātaḥ. 45.

“ ye tad vidur, amṛtās te bhavanty; athe 'tare duḥkham evā 'piyantī ”
'ty-ādi-ṣṛuṭi-ukta-bandha-mokṣa-vyavasthāta eva puruṣa-bahutvaṃ sidh-
yati 'ty arthaḥ.

« nanū 'pādhi-bhedād bandha-mokṣa-vyavasthā syāt. » tatrā 'ha :

upādhiḥ cet, tat-siddhāu punar dvāitam. 46.

upādhiḥ cet svikriyate, tarhy upādhi-siddhyāi 'va punar advāita-bhaṅga ity arthaḥ. vastutas tū 'pādhi-bhede 'pi vyavasthā na sambhavatī 10
'ti prathamā-dhyāya eva prapañcitam.

« nanū 'pādhayo 'py āvidyikā iti na tāir advāita-bhaṅga » ity āṇāṅk-
kāyām āha :

dvābhyāṃ api pramāṇa-virodhaḥ. 47.

puruṣo 'vidye 'ti dvābhyāṃ apy aṅgikṛtābhyāṃ advāita-pramāṇasya 16
ṣṛuter virodhas tad-avastha eve 'ty arthaḥ.

aparam api dūṣaṇa-dvayam āha :

**dvābhyāṃ apy avirodhān na pūrvam uttarāṃ ca sādhakā-
'bhāvāt. 48.**

dvābhyāṃ apy aṅgikṛtābhyāṃ pūrvam pūrva-pakṣo bhavatām na 20
ghaṭate; asmābhir api prakṛtiḥ puruṣaḥ ce 'ti dvayor evā 'ṅgikārāt;
vikāśasyā 'nityatayā vācā-rambhāṇa-mātratāyā asmābhir api 'ṣṭatvāt.
« nanu puruṣa-nānātva-svikārāt prakṛter nityatva-svikārāc cā 'sty evā
'smad-virodha » ity āṇāṅkyā dūṣaṇā-ntaram āha : “ uttarāṃ ce ” 'ty-ādinā.
advāita-vādināṃ uttarāṃ siddhāntaḥ ca na ghaṭate; ātma-sādhaka-pramā- 25
nasyā-'bhāvāt. tad-aṅgikāre ca tenāi 'vā 'dvāita-hānir ity arthaḥ.

« nanu sva-prakāṣatayā 'tmā setsyati. » tatrā 'ha :

prakāṣatas tat-siddhāu karma-kartṛ-virodhaḥ. 49.

cāitanya-rūpa-prakāṣataḥ cāitanya-siddhāu karma-kartṛ-virodha ity
arthaḥ. prakāṣya-prakāṣa-sambandhe hi prakāṣanam ālokā-diṣu dṛṣṭam; so
svasya sāksāt svasmin sambandhaḥ ca viruddha iti. asman-mate tu
buddhi-vṛtṭy-ākhyā-pramāṇā-'ṅgikārāt tad-dvārā pratibimba-rūpaśya svasya
bimba-rūpe svasmin sambandho ghaṭate; yathā sūrye jala-dvārā prati-
bimba-rūpa-sva-sambandha iti bhāvah. ātmanaḥ sva-prakāṣatva-ṣṛutis tv
an-anyo-'pādhika-prakāṣā-di-parā bodhyā.

« nanu nā 'sti karma-karṭṛ-virodhaḥ ; sva-niṣṭha-prakāṣa-dharma-dvārā svasya sva-sambandha-sambhavāt ; yathā vāiṣeṣikāṇāṃ sva-niṣṭha-jñāna-dvārā svasya svayaṃ viśaya » iti. tatrā 'ha :

jaḍa-vyāvṛtto jaḍam prakāṣayati cid-rūpaḥ. 50.

6 cetane prakāṣa-rūpa-dharmaḥ sūryā-diṣv iva nā 'sti, kim tu cid-rūpaḥ cit-svarūpa eva padārtho jaḍam prakāṣayati ; yato jaḍa-vyāvṛtti-mātreṇa cid ity ucyate, na tu jaḍa-vilakṣaṇa-dharmavattaye 'ty arthaḥ. ata eva nirdharmatayā “sa eṣa ne 'ti ne 'ti” 'ty eva ṣṛuto 'padiṣyate, na tu vidhi-mukhataye 'ti. tathā ca smṛtir api :

10 “ < idam tad > iti nirdeṣṭuṃ guruṇā 'pi na ṣakyata ” iti.

< jaḍa-vyāvṛttāḥ > iti pāṭhe 'pi hetāu saptamya 'yam evā 'rthaḥ. — asmiṇṇ ca sūtre « jaḍam eva prakāṣayati cid-rūpo, na tv ātmānam » iti nā 'rthaḥ. tathā sati hi tasyā 'jñeyatvena sādhakā-'bhāva-rūpam bādhakam pareṣū 'panyāsā-'narham ; svasyā 'pi tulya-nyāyatvād iti.

15 « nanv evam pramāṇā-'dy-anurodhena dvāita-siddhāv advāita-ṣṛuteḥ kā gaṭiḥ ? » tatrā 'ha :

na ṣṛuti-virodho, rāgiṇāṃ vāirāgyāya tat-siddheḥ. 51.

advāita-ṣṛuti-virodhas tu nā 'sti ; rāgiṇāṃ puruṣā-'tirikte vāirāgyāyāi 'va ṣṛutibhir advāita-sādhanaḥ ; puruṣa-jñāna iva dvāita-'bhāva-jñāne sva-tantra-phalā-'ntarā-'craṇāt. tac ca vāirāgyaṃ sad-advāitenāi 'vo 'papadyate, sattvaṃ ca kūṭasthatvaṃ ity arthaḥ. ata eva ṣṛutir api sad-advāitam eva Chāndogye pratipāditavati 'ti bhāvaḥ.

na kevalam ukta-yuktyāi 'vā 'dvāita-vādinō heyā, api tu jagad-a-satyatā-grāhaka-pramāṇā-'bhāvenā 'pī 'ty āha :

25 **jagat-satyatvaṃ, aduṣṭa-kāraṇa-janyatvād, bādhakā-'bhāvāt. 52.**

nidrā-'di-doṣa-duṣṭā-'ntaḥkaraṇā-'di-janyatvena svāpna-viśaya-ṣaṅkha-pītimā-'dīnāṃ asatyatvaṃ loke dṛṣṭam. tac ca mahad-ādi-prapañce nā 'sti ; tat-kāraṇasya prakṛter Hiranyagarbha-buddheḥ cā 'duṣṭatvāt ;

30 “ yathā-pūrvam akalpayad ” ity-ādi-craṇāt. « nanu “ ne 'ha nānā 'sti kim-cane ” 'ty-ādi-ṣṛutyā bādhitatvenā 'vidyā-'di-nāmā kaṣṭha-cānā 'nādir doṣaḥ kalpanīyaḥ. » tatrā 'ha : “ bādhakā-'bhāvād ” iti. ayam bhāvah : “ ne 'ha nānā 'sti kim-cane ” 'ty-ādi-ṣṛutayo yāḥ parāṇi prapañca-bādhakatayā 'bhīpreyante, tāḥ prakaraṇā-'nusāreṇa vibhāgā-'di-pratiṣedhikā eva,

35 na tu prapañcā-'tyanta-tucohatā-parāḥ ; svasyā 'pi bādhā-'pattyā svā-'rthā-'sādhakatva-prasaṅgāt. na hi svapna-kālīna-ṣabdasya bādhe taj-jñāpito 'py arthaḥ punar na saṃdhiyate iti. tasmād ātmā-vighātakatayā ṣṛutayo

na prapañcasyā 'tyanta-bādha-parā iti. tatra "ne 'ha nānā 'sti kim-cane" 'ty-ādi-ṣruter <brahma-vibhaktam kim-api nā 'stī> 'ty arthaḥ;

"sarvaṃ samāpnoḥi, tato 'si sarva"

ity-ādi-smṛty-eka-vākyatvāt. "vācā-'rambhaṇam vikāro nāma-dheyam, mṛttike 'ty eva satyam" ity-ādi-ṣrutes tu nityatā-rūpa-pāramārthika-sattā- 6 viraho 'rthaḥ; anyathā mṛttikā-dṛṣṭāntā-'siddheḥ; na hi loke mṛttikā-vikārāṇam atyanta-tucchatvam siddham, yena dṛṣṭāntatā syād iti.

"na nirodho na co 'tpattir na baddho na ca sādhaḥ
na mumukṣur na vāi mukta ity eṣā paramārthate"

'ty-ādi-ṣrutes tv ātmā-'tiriktasya kūṭastha-nityatā-rūpā-'tiparamārtha-sattā- 10 viraho 'rthaḥ; kim cā 'tmano nirodhā-'dy-abhāvo 'rthaḥ; anyathāi 'tādṛṣa-jñānasya mokṣa-phalakatva-pratipādana-virodhāt. na hi <mokṣo mithye> 'ti pratipādyā mokṣasya phalatvam apramattaḥ pratipādayati 'ti. yāc cā 'tmāi-'kya-ṣrutayas, tās tu prathamā-'dhyāya eva vyākhyātāḥ; Brahma- 15 mīmāṃsā-bhāṣye cāi 'tā anyāc ca ṣrutayo 'smābhir vyākhyātā iti dik.

na kevalam vartamāna-daṣāyām eva prapañcaḥ sann, api tu sadāi 've 'ty āha:

prakāra-'ntarā-'sambhavāt sad-utpattiḥ. 53.

pūrvo-'kta-yuktibhir asad-utpādā-'sambhavāt sūkṣma-rūpeṇa sad evo 'tpadyate 'bhivyaktam bhavati 'ty arthaḥ. 20

karṭṛtva-bhokṛtvayor vāiyadhikaranye 'pi vyavasthām upapādayati sūtrābhyām:

ahamkāraḥ kartā, na puruṣaḥ. 54.

abhimāna-vṛttikam antaḥkaraṇam ahamkāraḥ. sa eva kṛtimān; abhi- māno-'ttaram eva prāyaṣaḥ pravṛtti-darṣanāt; na tu puruṣo, 'pariṇāmitvād 25 ity arthaḥ. pūrvam ca <dharma-'dikam buddher> iti yad uktam, tad ekasyāi 'vā 'ntaḥkaraṇasya vṛtti-mātra-bhedā-'ḥayena.

cid-avasānā bhuktis, tat-karmā-'rjitatvāt. 55.

ahamkārasya karṭṛtve 'pi bhogaḥ city eva paryavasanno bhavati; ahamkārasya samhatatvena parārthatvāt. «nanv evam anya-niṣṭha-kar- 30 maṇā 'nyasya bhoge puruṣa-viṣeṣa-niyamo na syāt.» tatrā 'ha: "tat-karmā-'rjitatvād" iti; ahamkāreṇā 'sañjitam tasyāc cito yat karma, taj-janyatvād bhogasye 'ty arthaḥ. yo 'hamkāro yam puruṣam ādāyā 'cetane <'ham, mame> 'ti vṛttim karoti, tasyā 'hamkārasya karma tasyā 'tmana ucyate, tenāi 'va ca karmaṇā tatrā 'tmani bhogo 'rjyata iti nā 'tiprasaṅga 35 ity āḥayaḥ.

Brahma-lokā'-nta-gatibhir nā 'sti niṣkṛtiḥ iti pūrvo-'kte kāraṇam darśayati :

candrā-'di-loke 'py āvṛttiḥ, nimitta-sadbhāvat. 56.

nimittam aviveka-karmā-'dikam. sugamam anyat.

- 5 « nanu tat-tal-loka-vāsi-jano-'padeṣād anāvṛtṭiḥ syāt? » tatrā 'ha :
lokasya no 'padeṣāt siddhiḥ, pūrva-vat. 57.

yathā pūrvasya manuṣya-lokasyo 'padeṣa-mātrān na siddhir jñāna-niṣpattiḥ, evaṃ tat-tal-loka-stha-lokasyo 'padeṣa-mātrāt tad-gatānām jñāna-niṣpattiḥ na niyamena bhavati 'ty arthaḥ.

- 10 « nanv evaṃ Brahma-lokāḍ anāvṛtti-ṣṛuteḥ kā gatiḥ? » tatrā 'ha :
pāramparyeṇa tat-siddhāu vimukti-ṣṛutiḥ. 58.

Brahma-lokā-'di-gatānām śravaṇa-mananā-'di-paramparayā prāyaḥ jñāna-siddhāu satyām vimukti-śravaṇam; na tu sāksād-gati-mātreṇa 'ty arthaḥ. tal-loke jñānasya prāyikatvād anyā-lokāḍ viṣeṣa iti.

- 16 paripūrṇatve 'py ātmano gati-ṣṛutim upapādayati :

gati-ṣṛuteḥ ca vyāpakatve 'py upādhi-yogād bhoga-deṣa-kāla-lābho, vyoma-vat. 59.

- vyāpakatve 'py ātmano gati-śravaṇā-'nurodhena bhoga-deṣasya kāla-vaṣāl lābhaḥ sidhyati, vyoma-vad upādhi-yogene 'ty arthaḥ. yathā hy
20 ākāśasya pūrṇatve 'pi deṣa-viṣeṣa-gatir ghaṭā-'dy-upādhi-yogād vyavahri-yate, tathāi 've 'ti. tathā ca ṣṛutiḥ :

“ghaṭa-samvṛtam ākāśam nīyamāne ghaṭe yathā,
ghaṭo nīyeta, nā 'kāśam, tadvaj jīvo nabho-'pama” iti.

- “bhoktur adhiṣṭhānād bhogā-'yatana-nirmāṇam” iti yad uktam, tat
25 prapāñcayati :

anadhiṣṭhitasya pūti-bhāva-prasaṅgān na tat-siddhiḥ. 60.

bhoktr-anadhiṣṭhitasya ṣukrā-'deḥ pūti-bhāva-prasaṅgān na pūrvo-'kta-bhogā-'yatana-siddhir ity arthaḥ.

- « nanv adhiṣṭhānam vināi 'vā 'drṣṭa-dvārā bhoktrbhyo bhogā-'yatana-
30 nirmāṇam bhavatu. » tatrā 'ha :

adrṣṭa-dvārā ced, asambaddhasya tad-asambhavāḥ, jalā-'di-vad aṅkure. 61.

ṣukrā-'dāu sāksād asambaddhasyā 'drṣṭasya ṣarīrā-'di-nirmāṇe bhoktr-dvāratvā-'sambhavād, bijā-'sambaddhānām jalā-'dīnām aṅkuro-'tpattāu

karṣakā-'di-dvāratva-vad ity arthaḥ. ataḥ svā-'craṇa-saṃyoga-sambandhenāi 'vā 'drṣṭa-sambandhaḥ cūkrā-'diṣu vaktavyaḥ. tathā ca siddham adṛṣṭavad-ātma-saṃyoga-rūpasyā 'dhiṣṭhānasya bhogo-'pakaraṇa-nirmāṇa-hetutvam iti bhāvaḥ.

vāiṣeṣikā-'di-nayenā 'drṣṭa-dvārakam ātma-kāraṇatvam abhyupetya 5 tat-sambandha-ghaṭakatayā 'tmano 'dhiṣṭhātṛtvaṃ sthāpitam. sva-siddhānte tv adṛṣṭā-'dīnām ātma-dharmatvā-'bhāvāt tad-dvārā bhoktur hetutvam eva na sambhavatī 'ty āha :

nirguṇatvāt tad-asambhavād, ahaṃkāra-dharmā hy ete. 62.

bhoktur nirguṇatvenā 'drṣṭā-'sambhavāc ca nā 'drṣṭa-dvārakatvam ; 10 hi yasmād ete 'drṣṭā-'dayo 'haṃkārasyā 'ntaḥkaraṇa-sāmānyasyāi 'va dharmā ity arthaḥ. tathā cā 'sman-mate dvāra-nāirapekṣyeṇa saṃyoga-mātreṇa sāṅśād eva bhoktur adhiṣṭhānaṃ sidhyatī 'ti bhāvaḥ.

« nanu cet puruṣo vyāpakas, tarhi

“bālā-'gra-ṣa-bhāgasya ṣatadhā kalpitasya ca
bhāgo jīvaḥ sa vijñeayaḥ, sa cā 'nantyāya kalpata”

15

iti cṛuti-pratipāditam jīva-paricchinnavatvam anupapannam. tathe 'cvara-pratiṣedhāt puruṣāṇām cāi 'karūpyā jīvātma-paramātma-vibhāgo 'pi cāś-trīyo 'nupapanna » iti. tad idam āṇāikā-dvayam apahartum āha :

viṣiṣṭasya jīvatvam anvaya-vyatirekāt. 63.

20

“jīva bala-prāṇa-dhāraṇayor” iti vyutpattyā jīvatvam prāṇitvam ; tac cā 'haṃkāra-viṣiṣṭa-puruṣasya dharmo, na tu kevala-puruṣasya. kutaḥ ? anvaya-vyatirekāt ; ahaṃkāravatām eva sāmānyā-'tiṣaya-prāṇa-dhāra-ṇayor darṣanāt, tac-chūnyānām ca citta-vṛtti-nirodhasyāi 'va darṣanāt ; pravṛtti-hetu-rāgo-'tpāḍakasyā 'haṃkārasyā 'bhāvād ity arthaḥ. athavā 25 'ntaḥkaraṇa-viyoge mokṣa-pralayā-'dāu na jīvanam, tad-yoge ca jīvanam ity evam anvaya-vyatirekāu vyākhyeyāu.

tathā cā 'ntaḥkaraṇo-'pādhikam jīvasya paricchinnavatvam paramā-'tmā-'khyāt kevala-puruṣād bhinnavatvam ce 'ti bhāvaḥ. — anena sūtreṇa viṣiṣṭasya bhoktṛtvaṃ vā tvam-aham-pratyaya-gocaratvaṃ vā no 'ktam ; sāṅśāt- 30 kāra-rūpasya bhogasyā 'haṃkāra-dharmatvā-'bhāvāt ; tvam-aham-dharmi-puruskāreṇa vivekā-'nupapatteḥ ca. kiṃ tu

“yadā tv abheda-vijñānaṃ jīvātma-paramātmanoh
bhavet, tadā, muni-creṣṭhāḥ, pāṇa-cchedo bhaviṣyati.

ātmanam dvidham prāhuḥ parā-'para-vibhedaḥ ;
paras tu nirguṇaḥ prokto, 'py ahaṃkāra-yuto 'para”

35

ity-ādi-vākya-çato-'kto jīvātma-paramātma-vibhāga eva pradarçitaḥ. tatra jīvātāyām ahamkāra upalakṣaṇam eve 'ti.

idānīm mahad-ahamkārayor eva tad-itarām jagat kāryam, ne 'çvarasye 'ti Brahmā-'di-trayasyāi 'va vyāvahārike-'çvaratva-lābhāya pratipāda-
5 yisyati. tatrā 'dāv ahamkāra-kāryam āha:

ahamkāra-kartr-adhīnā kārya-siddhir, ne 'çvarā-'dhīnā, pramāṇa-'bhāvāt. 64.

ahamkāra-rūpo yaḥ kartā, tad-adhīnāi 'va kārya-siddhiḥ sṛṣṭi-samhāra-niṣpattir bhavati; tādṛça-balasyā 'hamkāra-kāryatvāt; anaham-kṛteṣu tat-
10 sāmārthyā-'darçanāt. na tu vāiçeṣikā-'dy-uktā-'nahamkṛta-parama-'çvarā-'dhīnā; anahamkṛta-sraṣṭṛtve nitye-'çvare ca pramāṇa-'bhāvād ity arthaḥ. "aham bahu syām, prajāyeye" 'ti hy ahamkāra-pūrvikāi 'va sṛṣṭiḥ çrūyate. tatrā 'ham-çabdasyā 'nukaraṇa-nātratve pramāṇa-'bhāva iti. anena sūtreṇā 'hamkāro-'pādhikam Brahma-Rudrayoḥ sṛṣṭi-samhāra-kartṛtvam
15 çruti-smṛti-siddham api pratipāditam.

«nanu bhavaty ahamkāro 'nyeṣām kartā; ahamkārasya tu kaḥ kartā?» tatrā 'ha:

adrṣṭo-'dbhūti-vat samānatvam. 65.

yathā sargā-'diṣu prakṛti-kṣobhaka-karmā-'bhivyaktiḥ kāla-viçeṣa-
20 mātṛād bhavati, tad-udbodhaka-karmā-'ntarasya kalpane 'navasthā-prasaṅgāt, tathāi 'vā 'hamkāraḥ kāla-mātra-nimittād eva jāyate, na tu tasyā 'pi kartr-antaram astī 'ti samānatvam āvayor ity arthaḥ. na ca seçvara-mate «kāryā-'bhivyaktir api 'çvareṇāi 'va kriyata» iti vaktum çakyate; içvarasya vāiṣamyā-nāirghṛṇyā-'patteḥ. karma-sāpekṣatayāi 'va hī 'çvara-
25 sya vāiṣamyā-'dikam seçvarāiḥ parihartavyam. tac cet karme 'çvara evā 'dhitiṣṭhet, tarhi vāiṣamyā-'dikam āpadyetāi 've 'ti bhāvaḥ.

mahato 'nyat. 66.

ahamkāra-kāryāt sṛṣṭy-āder yad anyat pālanā-'ntaryāmitvā-'dikam, tan mahat-tattvād eva bhavati; viçuddha-sattvatayā 'bhīmāna-kāraṇā-
30 'dy-abhāvena parā-'nugraha-mātra-prayojanakatvān niratiçaya-jñāna-balāi-'çvaryāc ce 'ty arthaḥ. anena ca sūtreṇa mahat-tattvo-'pādhikam Viṣṇoḥ pālakatvam upapāditam. mahat-tattvo-'pādhikatvāt tu Viṣṇur mahān parama-'çvaro brahme 'ti ca gīyate. tad uktam:

“yad āhur Vāsudevā-'khyam cittam, tan mahad-ātmakam” iti.

35 atra çāstre kāraṇa-brahma tu puruṣa-sāmānyam nirguṇam eve 'çyate; içvarā-'nabhyupagamāt. tatra ca kāraṇa-çabdaḥ sva-çakti-prakṛty-upā-

dhiko vā nimitta-kāraṇatā-paro vā; puruṣārthasya prakṛti-pravartakatvād iti mantavyam.

« svāmy-artham prakṛteḥ pravṛttili svata eva bhavati 'ti sthale-sthale proktam. tatra sva-svāmi-bhāvo bhogya-bhoktr-bhāvaḥ; sa ca prakṛti-pravṛtteḥ prāñ nā 'sti » 'ty āçañkāṃ pariharati: 5

karma-nimittatḥ prakṛteḥ sva-svāmi-bhāvo 'py anādir, bijā-'ñkura-vat. 67.

yeṣāṃ sāmkyāi-'kadeçinām prakṛteḥ puruṣasya ca sva-svāmi-bhāvo bhogya-bhoktr-bhāvaḥ karma-nimittakas, tan-mate 'pi sa pravāha-rūpeṇā 'nādir eva, bijā-'ñkura-vat, prāmāṇikatvād ity arthaḥ; ākasmikatve muk- 10 tasyā 'pi punar-bhogā-'patter iti.

aviveka-nimittakatva-mate 'py etad-anāditvaṃ samānam ity āha:

aviveka-nimitto vā Pañcaçikhaḥ. 68.

aviveka-nimitto vā sva-svāmi-bhāva iti Pañcaçikha āha; tan-mate 'py anādir ity arthaḥ. etad eva sva-matam, prāg uktatvāt. avivekaç ca 15 pralaye 'pi karma-vad evā 'sti vāsanā-rūpeṇa 'ti. viveka-prāgabhāvo 'viveka iti mate tu bijā-'ñkura-vad anāditvaṃ na ghaṭate; akhaṇḍa-prāgabhāvasyāi 'vā 'khila-bhoga-hetutvād iti.

liṅga-çarīra-nimittaka iti Sanandanācāryaḥ. 69.

Sanandanācāryas tu liṅga-çarīra-nimittakaḥ prakṛti-puruṣayor bhogya- 20 bhoktr-bhāva ity āha; liṅga-çarīra-dvārāi 'va bhogaḍ iti. tan-mate 'py anādir sa ity arthaḥ. yady api pralaye liṅga-çarīraṃ nā 'sti, tathā 'pi tat-kāraṇam aviveka-karmā-'dikam pūrva-sargīya-liṅga-çarīra-janyam asti; tad-dvārā bijā-'ñkura-tulyatvaṃ svasvāmibhāva-liṅgaçarīrayor ity āçayaḥ.

çāstra-vākyā-'rtham upasaṃharati:

25

yad vā tad vā, tad-ucchittilḥ puruṣārthas — tad-ucchittilḥ puruṣārthaḥ. 70.

karma-nimitto vā 'vivekā-'di-nimitto vā bhavatu prakṛti-puruṣayor bhogya-bhoktr-bhāvaḥ, sarvathā 'py anāditayā dur-ucchedasya tasyo 'cchedaḥ parama-puruṣārtha ity arthaḥ. tad etad ādāu pratijñātam: "trividha- 30 duḥkhā-'tyanta-nivṛttir atyanta-puruṣārtha" iti. « nanv atra sukha-duḥkha-sādhāraṇa-bhoga-nivṛttilḥ puruṣārtha ucyate, tatra tu duḥkha-mātra-nivṛttir iti katham tatro 'ktasyā 'tro 'pasamhāra? » iti cen, na; çabda-bhede 'py arthā-'bhedaḥ. sukhaṃ hi tāvad duḥkha-pakṣe nikṣiptam iti sukha-bhogo 'pi duḥkha-bhoga eva; duḥkha-bhogo 'pi pratibimba-rūpeṇa 35 puruṣe duḥkha-sambandha eva; svato nitya-nirduḥkhatvena ca prathama-

sūtre 'pi pratibimba-rūpeṇāi 'va duḥkha-nivṛttir vivakṣite 'ty eka evā 'rtha upakramo-'pasamhāra-sūtrayor iti. — bahulā-'ñcasya dvir-āvṛttiḥ cāstra-samāpty-arthā.

5 cāstra-mukhya-'rtha-vistāras tantrā-'khye 'nukta-pūraṇāḥ
ṣaṣṭhā-'dhyāye kṛtaḥ paçcād vākyā-'rthaç co 'pasamhṛtaḥ.

tad idam sāṃkhya-cāstram Kapila-mūrtyā bhagavān Viṣṇur akhila-loka-hitāya prakāṣitavān. yat tatra vedānti-bruvaḥ kaçcid āha: «sāṃkhya-praṇetā Kapilo na Viṣṇuḥ, kiṃ tv Agny-avatāraḥ Kapilā-'ntaram;

“Agniḥ sa Kapilo nāma sāṃkhya-cāstra-pravartaka ”

10 iti smṛter » iti, tal loka-vyāmohana-mātram;

“etan me janma loke 'smin mumukṣūnām dur-āçayāt
prasamkhyānāya tattvānām sammatāyā 'tma-darçana ”

ity-ādi-smṛtiṣu Viṣṇv-avatārasya Devahūti-putrasyāi 'va sāṃkhyo-'padeṣ-ṭṛtvā-'vagamāt; Kapila-dvaya-kalpanā-gāuravāc ca. tatra cā 'gni-çabdo
15 'gny-ākhyā-çakty-āveçād eva prayuktaḥ; yathā

“kālo 'smi loka-kṣaya-kṛt pravṛddha ”

iti çrī-Kṛṣṇa-vākye kāla-çakty-āveçād eva kāla-çabdaḥ; anyathā viçva-rūpa-pradarçaka-Kṛṣṇasyā 'pi Viṣṇv-avatāra-Kṛṣṇād bhedā-'patter iti dik.

20 sāṃkhya-kulyām samāpūrya Vedānta-mathitā-'mṛtāḥ
Kapila-ṛṣir jñāna-yajña ṛṣin āpāyayat purā.

tad-vacaḥ-çraddhayā tasmin gurāu ca sthira-bhāvataḥ
tat-prasāda-lavene 'dam tac-chāstram vivṛtam mayā.

iti çrī-Vijñānabhikṣu-viracite Kāpila-sāṃkhya-pravacanasya bhāṣye tantrā-'dhyāyaḥ ṣaṣṭhaḥ.

25 iti sāṃkhya-pravacana-bhāṣyam
samāptam.



APPENDIX I.

VARIANTS OF DR. FITZEDWARD HALL'S EDITION OF THE SĀMĀKHYA- PRAVACANA-BHĀṢYA.

The numbers on the left indicate the page and line of the present edition. The words following indicate Dr. Hall's reading in the corresponding passage of his edition. The abbreviation H. signifies Dr. Hall's edition.

This list, of course, does not include the mistakes and misprints which were corrected by Dr. Hall himself in his *Çuddhi-patram*; nor does it include mere differences of orthography and punctuation.

116 (<i>that is page 1, line 16</i>) 'smāt.	1421,22 <i>eva-eva-bhukta-vṛtti- vāsanā-vad (instead of svatvam ca . . . -vat- tvam).</i>	2815,16 <i>tat puruṣa vāś-mātram sarvaṃ, sphaṭika-.</i> 19 H. <i>omits</i> sa.
29 <i>api (instead of eva).</i>		2917,18 <i>pramāṇāny upany- asyante.</i>
210 'tmā-'kartṛva-vittva- yāi 'va.	36 <i>vaktavyatvād (instead of uktatvād).</i>	304,5 'samhatā-'vaste 'ti.
11 <i>manyamānaḥ (instead of sa samānaḥ).</i>	37 <i>nityayoḥ (instead of vi- bhvoḥ).</i>	11 <i>sāmānyo 'ti.</i>
32,33 <i>atrā 'pi vyāvahārika- pāramārthika-bhāvo bhavati.</i>	1512 H. <i>adds anyat after vastu.</i>	23 <i>tad-asaṃgraha-nyūnatā.</i>
34 <i>vaḥ (instead of te).</i>	14 <i>sāmvṛttikaṃ, sāmvṛttiḡ.</i>	316 <i>jñānam atho 'py artha.</i>
45 <i>dāitya.</i>	26 <i>'yogāṅgānuṣṭhānā-.</i>	11 <i>āditya-maṇḍale.</i>
510 <i>prakarṣeṇā 'syām.</i>	187 <i>bandhā-'patter.</i>	24 <i>tanmātrā (instead of tanmātrāḥ).</i>
612,13 <i>bhāvaḥ (instead of vi- bhāgaḥ).</i>	22,23 <i>sāmskriyate.</i>	3615 'ty-ādi-kṣetrajñā- — pu- ruṣasya <i>is missing.</i>
714 <i>sattve 'nutapyamāne tad- ākārā-'nurodhāt puruṣo.</i>	197 H. <i>adds iti goṣaḥ after kṣaṇikatvam.</i>	3712 <i>gāṇyo 'tpatti-.</i>
817 <i>sattva-sambhavād (instead of sattā-'sambhavād).</i>	2012 H. <i>adds vijñāna-mātram after bandho 'pi.</i>	23 <i>sarga-pralaya-dharmi- ṇam</i>
35 <i>vā vasantam.</i>	2126 <i>sāmvṛttikaṃ.</i>	3917 <i>vandhyatvam (instead of āndhyatvam).</i>
834 'dāv <i>api vivekam eve.</i>	2215 <i>viyad-gāmi mano.</i>	20 <i>cittasya vṛttayas.</i>
1019 'padeṣa-grater.	2331 H. <i>omits adṛṣṭena.</i>	4123 <i>karma-cito.</i>
34 <i>svābhāvīkāśyāpāyo.</i>	2418 <i>vivekā-'khyā- (instead of 'vivekā 'khyā-).</i>	24 <i>puṇya-cito.</i>
112 <i>abhāvo (instead of apāyo).</i>	2524 <i>-samyogasyāi (instead of -saṃgasyāi).</i>	37 <i>tathā 'pi sā.</i>
126 H. <i>adds hi after na.</i>	268 <i>heya-betuḥ pratipāditāḥ.</i>	429 <i>duḥkhā-'nivṛttir.</i>
13 <i>kāla-yoga.</i>	32 <i>viveka-nāgakatvam (in- stead of 'viveka-nāga- katvam).</i>	34 <i>jñānasyā 'kṣayatvān na.</i>
15 H. <i>omits</i> ca.	37 <i>evam ca sati.</i>	432 <i>sākṣaj-jñāno-'pāya.</i>
24 <i>uttaratra vakṣyamānam.</i>	277 <i>ce 'ttham (instead of cet).</i>	13 H. <i>omits</i> tat <i>pramāṇam.</i>
37 <i>ced bandhane.</i>	35 H. <i>omits 'py.</i>	17 <i>tadā tā 'kte-'ndriya-.</i>
137 <i>api tu sa eva bandhaḥ.</i>	289 H. <i>omits</i> ca.	22 <i>puruṣa-niṣṭha-bodhaḥ prame.</i>
13 H. <i>omits</i> āḡ.	10 <i>tathā ca.</i>	4413 H. <i>omits</i> ca.
34 <i>ātmani.</i>		477 <i>jñeyatā-'bhīdhānāya.</i>
149 <i>kartṛva-mātram duḥ- kṛtīvā-</i>		19 <i>mahattva-rūpeṇa.</i>
		22 <i>tathā cā' yam jagaj-janaḥ.</i>

4812 cāi 'śāṁ (*instead of te-śāṁ*).

24-pratibimbasyāi 'vā 'ntaḥ-karapo-.

26 agni-yoga-viṣeṣa

4938 H. omits vṛtti-rūpam.

5330 aṭha (*before sarvaṁ*).

34 pratiyogi-rūpatve.

5411 atyantā-'bhāva-'ṅgikā-rāt.

13,14 H. omits nā 'yam ghaṭo.

5511 ṅṛtiḥ.

12 ātmāi 'vo (*instead of tama evo*).

13 ity-ādyā.

31 sthītā.

5734 ata (*instead of etad*).

5929 H. omits tu.

30 H. omits pratyekam.

34 no 'papadyate.

6012 ce 'ti (*instead of ve 'ti*).

26 tu (*instead of tad*).

6417 gaṇasadhvam (*instead of sambaddham*).

686 bhedo.

6 H. omits tasya.

31 niyamena sva-gocara-vṛtti-.

6731 ghaṭā-'kāṣa-vyavasthā.

686 H. omits tatra.

6912 jīvo na mriyate.

701 H. omits vā.

17,18 gaṇāḍa-gocare.

23 'khaṇḍatā-pr-a-kalpanā-yām.

7115 evam muktānām.

32 -pāramārthika-sattvenā 'nyan ne 'ti.

7224,25 sāmṛttika-.

25 'vidyakatāyāṣ.

32 H. omits apy.

7520 H. omits tasmād vā.

7618 pravartate (*instead of pravartata iti*).

26 tu (*instead of nu*). H. omits 'thā 'kāmaya māno.

771 H. omits niṣkāma āpta-kāma ātma-kāmo.

20 utpādye.

7814 H. omits devānām.

31-34 yathā kāraṇam svā-kāraḥ prakṛti-prabhā-vād iti (*instead of yathā ca . . . -abbhāvād iti*).

7920 tatrā.

26 api gantavyam.

807 iti gantavyam.

828 H. omits upasthasya hy upasthā-'ntaram.

9 yasye 'ndriyasya, and ucyate.

16 H. omits tu.

22 H. omits tu.

33 H. omits ca.

8411 sa (*instead of sama*).

16 H. omits asmin.

27 nirāsyatvāt.

8628 cintā vṛttir as two separate words.

8825 pūrva-sargiya-kāraṇāir evo.

8919 H. omits iti.

33 caturtha-sūtra-.

901 prayujyate (*instead of sa yujyate*).

9131 vāsānā-bhūta-sūksamam.

9213 sāvayavasyo.

18 'nukrāmatī, prāṇam anukrāmantam.

18,19 H. omits sarve prāṇā anūkrāmantī.

19 evā 'vakrāmatī.

9325 mādakatā śaktiḥ.

9427 'nuṣṭhānam ṅṛtiṣv aṅgā; and abhy (*instead of apy*).

9784 vighāto.

9830 'bhihīṭā (*instead of 'bhi-matā*).

991 tuṣṭir between kālā-'khyā and ogha.

10013 buddhir.

10127 H. omits sā.

1027 karmāne 'ti, and niṣk-tam.

14 sūtra-dvayam idaṁ vyā-khyāya (*instead of athavā . . . vyākhyeyam*).

17 tadā (*instead of ta-thā*).

10223 vibhūr agnute (*instead of vijugupate*).

25 vikriyate (*instead of avikriyāḥ*).

10318 athāi 'ko.

31 parārthataḥ (*instead of pārārtham svataḥ*).

10418 H. omits kāvālyam.

20,21 'nanv eka-puruṣa-muktāv eva vivekā-

'kāra-vṛttīyā viraktā prakṛtiḥ katham anya-puruṣa-rtham punaḥ sṛṣṭāṁ pravartatām? na ca prakṛter aṅga-bhedān nai 'śa doṣa iti vācyam; mukta-puruṣo-'pakara-nāir api pṛthivy-ādibhir anyasya bhogya-sṛṣṭi-darṣanād iti. tatrā 'ha (*instead of eka-puruṣān . . . darṣayati*).

22 na virajyate prabuddha-raju-tattvasyāi 'vo.

24-27 ekasmin puruṣe vivikta-bodhād viraktam api pradhānam nā 'nyasmin puruṣe sṛṣṭy-uparāgāya viraktam bhavati, kiṁ tu tam prati sṛjaty eva; yathā prabuddha-raju-tattvasyāi 'vo 'rago bhayā-'dikam na jana-yati, mūḍham prati tu janayaty eve 'ty arthaḥ (*instead of yathā . . . parāṇ-mukhatā*).

33 H. omits kiṁ tu.

1052 H. omits ca.

4 H. omits 'pi.

14 rūpa.

20 H. omits prakṛteḥ.

24 muktāv.

1062 H. omits āśījasyena.

3 H. omits paṇu-vat.

9 H. omits 'py.

11 tatra kālīḥ sādhanāir bandhaḥ (*instead of buddher . . . bandhaḥ*).

16 H. omits sva.

26 duḥkha-sambandhaḥ.

- 1074 avyaktā-'dya-
10 asanniṣṭham (instead of anityam ca).
18 ato 'ntarā (instead of antarā-'ntarā).
1086 grutiḥ ca.
10 loko.
20 H. omits yathā.
32 'vidyā-samakāra-locasya sattā.
1094 H. omits vedānti-bruvo.
9 kṛta-kṛtyatā
28 paṇipūrṇa-cinnmātreṇā.
1101 jagat (instead of bhavet).
2 bhavet (instead of jagat).
13 'ntareṇā 'ha.
23 ca (after viraktasya).
1111 nirvayini-vat.
16 H. omits iti.
26 ācā vai vacya-virase as three separate words.
1125 cā 'rthe sukham.
11 H. omits iti.
13 anāto (instead of ukte).
23 jñānam.
28 hiyata.
34 H. omits cec.
35 yogino (instead of jñāna-sādhanaṇām).
1138,9 are missing in H.
10 iti Mokṣadharmā-'di-bhyaḥ. iti Vasiṣṭhā-'di-smṛtibhyaḥ ca (instead of 'ty-ādy- . . . -vākye-bhyaḥ).
12 dhāraṇa.
13-15 are missing in H.
31,32 bhrāntatva-gruter (instead of vivekā-'bhāva-gruter).
1141 tac-chabdeno 'kto-'cya-mānayoḥ.
8 H. omits kṛta-kṛtyatām . . . pradargayan.
15 tad vai.
1165 saṅge (instead of paścād).
7 tathā 'rdha-samkhyam.
10 H. omits ity-ādinā.
11621-23 H. omits tad uktam . . . kṣama" iti.
31 puruṣārthatā-siddhyā.
11722 iṣvarā-'dhiṣṭhātṛtve.
11812-14 H. omits ieccho-'tpatty . . . ce'ochā-'dir iti.
17 caktitvena (instead of dharma-tena).
26 cec cetanāi-'cvaryam.
33 iti tatrā 'ha.
11931 'dhikāra-hetu-.
1203 H. adds apy before anavasthā.
8 āvidyaki.
1212 H. omits jñāna-nāgyā.
15 H. omits lāukika.
23,24 līgam (instead of arthā-'patti-rūpam pramānam).
24,25 nīṣedha-vidhy-āder evā 'dharma-līngatvād ity arthaḥ.
12315 dhūmasyā 'pi.
1253-5 H. omits middha-viveka- . . . tad-vāiyarthyam.
12613-15 H. omits na cā . . . pravṛtteḥ.
22,23 tasyābādha-'dir as one word.
24 H. omits ata.
32 niṣvasitam.
12724 pratiṣedho-'papattir.
26 cā 'nirvacaniyam, tādrṣasyā 'pi bhānam.
28-36 H. omits yā tu . . . proktam iti.
1283-17 anyad vastv anyarūpeṇa bhāsata ity api na yuktam, sva-vaco-vyāghātāt. anyatrā 'nyarūpasya nṛ-grāṇa-tulyatvam anyathā-'gabdeno 'cyate, 'tha ca tasya bhānam ucyata iti sva-vaco eva vyāhatam; asato bhāna-'sambhavasā 'nyathā-khyāti-vādidbhir api vacanād ity arthaḥ. puro-vartiny asattve 'nyatra tat-sattvāyā bhāna-'prajojakatvam iti bhāvāḥ. na ca esarvatrā 'sato bhāne sāmagri na sambhavati samnikarṣā-'dy-abbhāvād ity atah kvacit-sattā-mātramapekṣyata ity vācyam; anādi-vāsanā-dhārāyā eva bhrama-hetutva-sambhāvād iti.
12823,24 paṭā-'diṣu (instead of cūkty-ādāu . . . sphaṭikā-'diṣu va).
1291-3 are missing in H.
13-15 H. omits eko ghaṭa . . . 'sambhāvāc ca.
20-22 H. omits yathā-katham-cid . . . sāmyād iti.
33 utpattih pratīter.
1301 yady anāgatā-'vasthā-
5 H. omits gaḍdeṣv iva ghaṭā-'diṣv api.
13,14 H. omits āupādhika . . . 'ktatvāt.
25 cūṣya-buddhi-vāicadyāya.
1314 ekātma-vādinām.
5 nā 'tmā 'vidyā.
11-15 H. omits avidyāyā . . . mano-dharma-tena ity.
16-23 yadi cā 'vidyā dravyarūpā puruṣā-'gritā ga-gane vāyuvād iṣyate, tadā 'tmā-'dvāita-hānīḥ. tathā prakṛtir eva so 'ti siddha-sādhanaṇam ca. tādrṣam cā 'vibhāgeṇā (instead of Brahma-mīmāṇsāyām . . . avibhāgeṇā).
24 H. adds brahma after 'dvitīyam.
27 jñānamayo 'py artha.
37 H. adds satyam after tatra.
13212-14 H. omits nīṣedha-gruter . . . prasaṅgād.
17-19 H. omits guṇaḥ . . . bhāvāḥ.
29 antahkaraṇa-'papatteḥ.

- 133s sakriyatva-siddher na.
13 mana-śdikam (instead of buddhi-śdikam).
19 bhogino.
20 bhoginaḥ.
24 ca vibhāga-mātreṇā.
20-35 H. omits ānandā-bhivvyaktiḥ . . . eve 'ti dik.
1343s is missing in H.
1357,8 pūrvam ośi 'tad vyākhyātam (instead of pūrvam . . . uktyam).
11 muktiḥ (instead of -iḥ ca).
15 H. omits tathā . . . tvād.
13616,17 vyaṅgya-gandhā-der (instead of vyakta- . . . vyakta-gandhā-der).
1377 H. omits 'py asthiratve.
20-32 H. omits sādṛṣyasya . . . padam iti.
1381-3 ghaṭṭā-di-vyaktinām sādṛṣyam astu (instead of ghaṭṭa-vyaktinām . . . sāmānyena).
1398-13 H. omits kim ca . . . -abhāvād iti.
20 H. omits kevalam.
23 dvitīyā-dhyāye.
24 atrā 'para-pakṣam (instead of teṣv atra para-pakṣam).
1402,3 citrā-di-vad gamanā-bhāvasya (instead of citrā-di-val . . . 'nupa-patteḥ).
13 H. omits svā-'graya.
14116 jīva-bala-
22 sambhavantī (instead of bhavanti), and pāṛthivo-
'paṣṭambhena (instead of pāṛthive -ndhano -'pa-
ṣṭambhena).
1421s H. adds atrā 'pi before garire, and omits tu.
1432 H. omits tu.
28 dhīr aṣṭanti saha vyaktyā cid aṣṭantiṃ pradārṣayet.
38 H. omits vāsanā.
1441s rāgā -'di - doṣa - vaṣṭād
1453s,3s ubhaya-dehaḥ ca (instead of sthāvarā-'dinām co, 'bhaya-deho).
146s dveṣam paṇcātāpā-'nutaṭpayoḥ.
4 H. omits 'tra.
4,5 H. omits etat-traye na kimcid api.
6 H. omits teṣām . . . -deha-tvād.
16 H. adds ata before āha.
1472s teṣām (instead of tāśām).
25 adarṣanena saṃcayā-'dy-āpatter (instead of adarṣanā-'patter).
1487 H. omits ṣṛuty-ādi-pramāṇair.
1492o saṃyogam (instead of saṅgam).
15014 'nādi-bhāvasyo 'cchedā-'nupapatter.
32,33 prathama-pādo-'ktam.
15119 javo- (instead of japo-).
20 javā-
28 H. omits ata.
15217,18 H. omits kīrya- . . . prayuktaḥ.
32 and 33 javā three times.
1532-4 H. omits tathā . . . guṇa iti.
5 sa (instead of eṣa).
28 H. omits sāksātkāra-dvārā.
38 vicārayati.
1544 H. omits nanu.
15512 H. omits ātmā-'tiriktā-nām pṛthivy-ādinām.
13 tarka (instead of niyame bādhakam).
18,19 H. omits lāghavā-'di-
1552s-1562s is missing in H.
156s avadhārayati, nisprayojana-pravṛtṭy-abhyupagame mokṣā-'nupapatter iti (instead of upasamharati).
15712 āvidyakā.
28 H. adds iti jītam nāśrāt-
mya-vādidbhir before ity arthaḥ.
1586 H. omits cid-rūpaḥ.
1593s H. adds tathā ca before yo.
16010 anāvṛttir iti ṣṛuteḥ.
14 H. omits tal-loke jñānasya.
25 H. adds sūtrābhyām after prapañcayati.
1613 -rūpeṇā (instead of -rūpeṣā).
5 'dṛṣṭasya (instead of 'dṛṣṭa- . . . abhyupetya).
6 H. omits tat.
16 kalpyate.
19 tām imām ācāṅkām parihartum āha.
21 jīva-bala- as one word.
25-27 H. omits athavā . . . vyākhyeyāu.
26 prokta ahaṃkāra-yuto.
1623-5 mahad-ahamkārayoḥ kīrya-bhedom pratipīpādayiṣur ādāv (instead of mahad- . . . 'dāv).
22-26 H. omits na ca . . . 'ti bhāvāḥ.
28 pālānā-'dikām.
28 H. omits eva ; -rāgā- (instead of -kāraṇā-).
30,31 H. reads -prayojanakatvād ity arthaḥ, omitting the intervening words.
1633-5 aviveka-nimittakaḥ prakṛti-puruṣayor bhogyabhoktṛ-bhāva ity prāg uktam. tatṛā 'viveka eva kiṃ-nimittaka? ity ākāṅkṣyām aviveka-dhārā-kalpane 'navasthā-'pattirity ācāṅkāyāḥ pramāṇikatvena parihārah sarva-vādi-sādhāraṇa ity āha.
1633s H. omits tu.
16411 janma-loke as one word.
12 'tma-darṣanam.
19 -kulyāḥ.

APPENDIX II.

INDEX OF WORDS IN VIJÑĀNABHIKṢU'S COMMENTARY.

The characteristic words of the Commentary only are here included; and not also those of the Sūtras themselves. The latter words are registered in the index to my edition of the Aniruddhavr̥tti. Quotations are omitted. Negative compounds with *a-* or *an-*, if they do not appear under these initials, should be sought under the simple form. Some common words are occasionally used in one or another technical sense. Such a sense is indicated by the giving of the proper English definition, often with the word "only," the occurrences of the word in the ordinary senses being neglected. [See, for example, *deça*.] Or, if several such noteworthy senses are exemplified in this text, they are marked by a full-faced 1, 2, and so on. [See, for example, *dharma*, *upādāna*.] The numbers refer to page and line of the present edition.

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APPENDIX III.

INDEX OF QUOTATIONS FROM SCRIPTURE AND TRADITION,
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Synopsis of the Sources, with indication of the Abbreviations employed.

Āit. = Āitareya Upaniṣad.	Matsya Purāṇa.
Am. = Amarakoṣa.	Muṇḍ. = Muṇḍaka Upaniṣad.
Bhag. = Bhagavadgīta.	NṛsT. = Nṛsinha-tāpani Upaniṣad.
BhāgP. = Bhāgavata Purāṇa.	NS. = Nyāya Sūtra.
BrB. = Brahmagabindu Upaniṣad.	Padma Purāṇa.
Brh. = Bṛhadāranyaka Upaniṣad.	Pāṇini's Grammar.
[Bṛhan-] Nāradiya Purāṇa??	Parācāra's Upapurāṇa (to VP.).
BrS. = Brahma Sūtra.	Pr. = Praçna Upaniṣad.
Brahma Upaniṣad.	R. = Rāmāyaṇa.
Çāçvatakoṣa.	RV. = R̥gveda.
Chānd. = Chāndogya Upaniṣad.	SK. = Sāṃkhya Kārikā.
Çiçupālavadhā.	SS. = Sāṃkhya Sūtra.
Cūlikā Upaniṣad.	Sāṃkhya Tattva Kāumudī.
Çvet. = Çvetāçvatara Upaniṣad.	Sarva Darçana Saṃgraha.
Dhātupāṭha.	Sūrya Purāṇa.
Garbha Upaniṣad.	Taitt. = Taittiriya Upaniṣad.
Garuḍa Purāṇa.	TaittĀr. = Taittiriya Āraṇyaka.
GāuḍMK. = Gāuḍapāda's Māṇḍūkya-Kārikā.	VāP. = Vāyu Purāṇa.
Iç. = Içā Upaniṣad.	Vedānta Sāra.
Kāth. = Kāṭha Upaniṣad.	VP. = Viṣṇu Purāṇa.
Ken. = Kena Upaniṣad.	Yājñavalkya's Dharmaçāstra.
Kumārāsambhava.	YBh. = Vyāsa's Yoga Bhāṣya.
KP. = Kūrma Purāṇa.	YS. = Yoga Sūtra.
LP. = Liṅga Purāṇa.	YV. = Yoga Vāsiṣṭha.
M. = Manu.	
Māitr. = Māitri Upaniṣad.	
MārkaP. = Mārkaṇḍeya Purāṇa.	
Mbh. = Mahābhārata.	

Further :

SPrBh. = Sāṃkhya Pravacana Bhāṣya.

The numbers on the left refer to the present edition and indicate the page and line at which the quotation concerned is found.

Quotations which are not verbally accurate are marked with an asterisk. An interrogation-point, placed after the sign of equality, means that the source of the quotation concerned has not been discovered. A similar point is similarly used after an abbrevia-

tion; thus, "320,21 = KP.?" means that the quotation at 320,21 is supposed (in this case on the authority of *Vijñānabhikṣu*) to be taken from the *Kūrma Purāṇa*, but that it has not yet been found there by me. A plus-sign indicates that two original passages are combined in one quotation.

- | | | |
|-----------------------------|-----------------------------|------------------------------|
| 11 = *Chānd. 6. 2. 1. | 34-36 = *Chānd. 8. 12. 1. | 23,24 = Mbh. 12. 11307b, |
| 19 = Brh. 2. 4. 5; 4. 5. 6. | 92 = RV. 8. 48. 3. | 11308a. |
| 22,23 = ? Cf. 3514. | 8 = SK. 2. | 245 = Qvet. 6. 11. |
| 23,4 = Bhag. 3. 29. | 19,20 = *Mārka P. 10. 31. | 7 = SS. 1. 7. |
| 10,11 = *Brh. 4. 3. 22. | 21 = Chānd. 8. 15. 1. | 25,26 = SK. 21. |
| 11 = ? | 25 = TaittAr. 10. 10. 3. | 28,29 = SS. 1. 58. |
| 11,12 = Brh. 4. 3. 7. | 26 = Qvet. 3. 8; 6. 15. | 36,37 = Bhag. 13. 21. |
| 12,13 = *Brh. 4. 3. 16. | 29 = *VP. 2. 8. 96. | 2510, a = SS. 3. 24. |
| 14,15 = Bhag. 3. 27. | 105,6 = KP. 2. 2. 12. | b = SS. 3. 37. |
| 16,17 = VP. 6. 7. 22. | 123,4 = *Brh. 4. 3. 16. | 11 = YS. 2. 24. |
| 34 = Bhag. 16. 8. | 13 = SS. 1. 12. | 20,21 = YS. 2. 24. |
| 33,4 = Mbh. 12. 11676a | 1317,18 = ? | 23 = Bhag. 13. 21. |
| + 11198a. | 24,25 = Sūrya Purāṇa ? | 29,30 = YS. 2. 13. |
| 9-12 = Parācāra's Upapuru- | 30,31 = NṛsT. 2. 9. 9. | 30 = ? |
| rāṇa ? | 147,8 = SK. 20. | 30,31 = NS. 3. 1. 25. |
| 15,16 = *Mbh. 12. 7663b | 10 = YS. 2. 17. | 32,33 = *Mbh. 12. 7762b, |
| + 7664a. | 12 = Bhag. 13. 21. | 7763. |
| 20,21 = KP. ? | 14 = Kath. 3. 4. | 34 = *Mbh. 12. 7751a. |
| 31 = BrS. 2. 1. 1. | 25 = SS. 1. 55. | 36,37 = YS. 2. 12. 13. |
| 34 = BrS. 1. 1. 1. | 27,28 = YS. 2. 23, 24. | 261-4 = KP. 2. 2. 20, 21. |
| 36 = *BrS. 2. 2. 1. | 1510 = Am. 1. 1. 1. 9. | 5,6 = NS. 1. 1. 2. |
| 37,38 = YS. 1. 26. | 16,17 = *Sarva-darśana-sam- | 16 = YS. 2. 26. |
| 45,6 = VP. 1. 17. 83. | graha (ed. Bibl. | 17,18 = YS. 2. 28. |
| 12-32 = Padma Purāṇa ? | Ind.) p. 16. | 21,22 = Īṣ. 11. Māitr. 7. 9. |
| 37 = BrS. 2. 3. 43. | 163 = BrS. 4. 2. 16. | 23 = BrS. 3. 4. 33. |
| 39 = *BrS. 4. 1. 3. | 7,8,11 = Padma Purāṇa ? | 25,26 = ? |
| 514,15 = *Mbh. 12. 11409b | 1711,12 = Sūrya Purāṇa ? | 27 = BrS. 3. 4. 16. |
| + 11410a. | 14 = Cūlikā Upaniṣad 3. | 2718,19 = ? |
| 18 = Qvet. 6. 13. | 1914, a = Chānd. 6. 2. 1. | 28 = ? |
| 20 = Bhag. 2. 39. | b = *Māitr. 5. 2. | 34 = Bhag. 2. 20. |
| 34,35 = SS. 5. 1. | 15 = Chānd. 6. 2. 2. | 289,10 = SS. 1. 19. |
| 62,3 = SS. 6. 70. | 2020 = NṛsT. 2. 1. 7, 8. | 11,12 = GāudMK. 2. 32, |
| 21 = YS. 2. 16. | 21 = LP. ? | BrB. 10. |
| 75 = Chānd. 7. 1. 3. | 218,9 = VP. 2. 13. 96. | 18,19 = Brh. 4. 3. 7. |
| 5,6 = *Kath. 2. 12. | 10,11 = VP. 2. 13. 95. | 22,23 = ? |
| 7,8 = SS. 1. 19. | 14 = VP. 3. 18. 17. | 2910 = SS. 1. 56. |
| 13 = YS. 1. 4. | 226,7 = GāudMK. 2. 32, BrB. | 12,13 = SS. 1. 59. |
| 14,15 = YBh. 2. 17. | 10. | 27,28 = SK. 6. |
| 17,18 = SS. 2. 35. | 8,9 = *KP. 2. 11. 6. | 308,9 = ? Cf. 15534. |
| 22,23 = ? Cf. 433e. | 14,15 = ? | 27 = SS. 2. 12. |
| 33 = YBh. 1. 52 + 3. 49. | 235,6 = Kath. 6. 17, Qvet. | 32-35 = Bhāgavata ? |
| 84,5 = Brh. 4. 5. 3. | 3. 13. | 36,37 = Garbha Upaniṣad 3. |
| 24,25 = YS. 2. 15. | 17,18 = *BrB. 13. | 37,38 = Pr. 4. 8. |
| 26,29 = Sāṅkhya - tattva- | 19 = Qvet. 5. 8. | 311,2 = SK 3 |
| kāumudī, introd. | 20 = Bhag. 2. 24. | G = ? |
| to SK. 2. | | 12,13 = SS. 1. 154. |

- 24,25 = VP. 1. 2. 43b, 44b.
 323,4 = VP. 1. 2. 20b, 21a.
 24,25 = VP. 1. 2. 38.
 334 = Chānd. 6. 2. 3.
 12,13 = YS. 2. 22.
 30a = *Brh. 1. 4. 2.
 b = Chānd. 6. 2. 3.
 33,34 = LP. ?
 35 = BrS. 2. 4. 12.
 344-9 = YV. ?
 35 = MārKP. 37. 38b.
 359 = BrS. 2. 1. 11.
 11,12 = M. 12. 106.
 14 = ? Cf. 122.
 32 = YS. 4. 23.
 37,38 = Brh. 2. 4. 5.
 3611,12 = VP. 1. 4. 51.
 13,14 = VP. 1. 2. 33.
 26 = Mbh. 12. 12681a.
 29 = LP. ? Cf. KP. 2. 2. 16.
 378 = VP. 1. 5. 5b.
 11 = KP. ?; *Mbh. 12. 7852.
 17,18 = ?
 23,24 = Mbh. 12. 11419.
 31 = Brh. 3. 8. 8.
 33 = Çvet. 4. 10.
 34 = Çvet. 4. 9.
 36-38 = ?
 385 = SS. 1. 24.
 21,22 = ?
 3920,21 = YS. 4. 17. (18 Vyāsa.)
 21,22 = *YBh. 4. 18.
 29,30 = SS. 6. 39.
 407,8 = Chānd. 7. 24. 1.
 19 = Chānd. 6. 1. 4.
 27 = BrS. 2. 2. 29.
 37,38 = *BrS. 2. 2. 30.
 28 = Brh. 2. 3. 6.
 29,30 = BrS. 3. 2. 22.
 32 = SS. 1. 78.
 4115 = SS. 1. 6.
 19 = SS. 1. 2.
 23,24 = Chānd. 8. 1. 6.
 25 = SS. 1. 16.
 4210,11 = BhāgP. 1. 8. 52.
 14 = SK. 2.
 21 = TāittAr. 10. 10. 3.
 434 = Brh. 2. 4. 5; 4. 5. 6.
- 34 SS. 6. 28.
 35 YS. 1. 4.
 36,37 ? Cf. 722,23.
 38 YBh. 1. 7.
 4440,41 Bhag. 13. 33.
 457,8 M. 12. 105.
 22,23 SS. 5. 107.
 464 SS. 1. 89.
 16,17 ?
 4721-24 YV. ?
 25 Chānd. 6. 2. 3.
 29,30 KP. 4. 66.
 496-9 *YBh. 2. 20; 4. 22.
 14 SS. 1. 104.
 24 SS. 1. 143.
 32,33 SS. 1. 105.
 5111,12 VP. 1. 14. 35.
 18 Çiçupālavadha 2. 59.
 5215 *Kāth. 2. 12.
 30,31 SK. 7.
 5511,12 Brh. 1. 4. 7.
 12 Chānd. 6. 2. 1.
 12,13 *Māitr. 5. 2.
 13 Brh. 5. 5. 1.
 30,31 YV. ?
 571,2 VP. 2. 7. 32.
 15 Brh. 1. 4. 7.
 25 SS. 1. 110.
 32,33 SK. 10.
 586,7 SS. 6. 39.
 31,32 SK. 11.
 596,6 SK. 10.
 9,10 VP. 2. 7. 25b, 26a.
 6020,21 SK. 13.
 26,27 *VP. 1. 2. 20b, 21a.
 6111,12 Chānd. 6. 7. 6.
 12,13 YS. 4. 2.
 621, a Chānd. 6. 2. 1.
 b *Māitr. 5. 2.
 27 SS. 1. 66.
 631 SS. 1. 66.
 16 SK. 11.
 22,23 SS. 5. 114.
 31 SS. 1. 104.
 646,6 SK. 17.
 16,17 KP. 2. 2. 10.
 18,19 ?
 22,23 ?
 6515-18 YV. ?
 29 Çvet. 6. 11.
 30,31 Vedānta-sāra 158.
- 33,34 = Brh. 2. 3. 6.
 6610,11 = ?
 20 = BrS. 3. 2. 10.
 21,22 = SS. 5. 116.
 6715,16 = Çvet. 4. 5.
 17 = *Brh. 4. 4. 14; Çvet. 3. 10.
 683,4 = SS. 6. 63.
 693,4 = VP. ?; GāudMK. 3. 5.
 12 = Chānd. 6. 11. 3.
 19 = SS. 1. 99.
 21 = BrS. 1. 1. 21.
 21,22 = BrS. 2. 1. 22.
 22 = BrS. 2. 3. 43.
 27,28 = BrB. 12.
 29,30 = LP. ?
 701 = Āit. 1. 1. 1.
 2 = Chānd. 6. 2. 1.
 8,9 = BrB. 11.
 27 = BrS. 3. 2. 32.
 29,30 = Kāth. 4. 15.
 31 = Muṇḍ. 3. 1. 3.
 32,33 = ?
 34,35 = ?
 38 = *Bhag. 10. 21.
 39a = Chānd. 6. 8. 7 seq.
 b = Brh. 1. 4. 10.
 715 = Chānd. 6. 8. 7 seq.
 12,13 = *Tāitt. 2. 7.
 21 = Kāth. 5. 10.
 24 = ?
 26 = BrS. 4. 2. 16.
 35 = SS. 1. 154.
 7211 = ?
 23 = Am. 1. 1. 4. 13.
 735,6 = ?
 7,8 = ?
 14 = Pāpini 5. 2. 91.
 31,32 = Brh. 1. 5. 3.
 748,9 = SK. 20.
 21,22 = Mbh. 12. 7879.
 7518,19 = YS. 2. 22.
 20,21 = Tāitt. 2. 1.
 25 = Çvet. 4. 5.
 32,33 = KP. 12. 28.
 35,36 = Brh. 2. 3. 6.
 36 = Chānd. 7. 25. 2; NṛsT. 2. 17.
 7636 = Brh. 4. 4. 6.
 771 = Brh. 4. 4. 6.

- 5,8 = Tāitt. 2. 1.
 12,13 = *Munḍ. 2. 1. 3.
 14,15 = Pr. 6. 4.
 18,19 = BrS. 2. 3. 15.
 32 = ? See note to translation of SPrBh.
 781 = SS. 2. 10.
 8,9 = ?
 10 = Brh. 2. 4. 10.
 797 = VāP. 4. 25; Matsya Pur.?
 15 = *Mbh. 12. 7758.
 26-30 = *BhāgP. 3. 5. 29-31.
 33,34 = SK. 25.
 36 = SS. 2. 21.
 809 = *MārK. 45. 38.
 23 = *Chānd. 6. 2. 3; Tāitt. 2. 6.
 23,24 = Chānd. 6. 5. 4.
 29,30 = Brh. 3. 2. 13.
 36,81 = Brh. 2. 4. 12.
 6 = Munḍ. 2. 1. 3.
 9 = ?
 34 = Brh. 1. 5. 3.
 8226,27 = ?
 29,30 = Brh. 4. 3. 23, 26.
 837 = Am. 1. 1. 4. 11.
 14,15 = SK. 29.
 18,19 = BrS. 2. 4. 9.
 23,24 = Munḍ. 2. 1. 3.
 36,37 = SK. 28.
 842,3 = *Sāmkhya - tattva-kāumudī on SK. 27.
 25 = YS. 1. 6.
 37,38 = YS. 1. 2-4.
 853-6 = YV. ?
 12,13 = *KP. 2. 2. 28.
 26,27 = SK. 31.
 8823,24 = *M. 12. 8.
 26,27 = BrS. 3. 1. 1.
 896 = SK. 40.
 12,13 = SK. 40.
 901,2 = *Mbh. 12. 13755b, 13756a.
 11,12 = SS. 6. 69.
 14 = NS. 1. 1. 11.
 27,28 = M. 1. 16.
 31,32 = ?
 915,6 = ?
 16,17 = SK. 39.
 21,22 = SK. 41.
 26 = SK. 40.
 31,32 = YV. ?
 9214 = Tāitt. 2. 5.
 18,19 = Brh. 4. 4. 2.
 25,26 = Chānd. 6. 5. 4.
 9322 = SS. 3. 20.
 943 = SS. 3. 16.
 10 = SK. 46.
 20 = Iç. 11.
 24 = Çvet. 3. 8; 6. 15.
 25 = TāittAr. 10. 10. 3.
 9515 = Chānd. 3. 14. 1.
 965 = Kath. 2. 12.
 12,13 = YS. 1. 34.
 29,30 = YS. 2. 29.
 974-6 = Garuḍa Purāṇa ?
 9,10 = SS. 3. 24.
 25,26 = SK. 49.
 27,28 = ? Cf. Aniruddha's and Mahādeva's Commentaries on SS. 3. 42.
 9811,12 = SK. 48.
 25 = SS. 3. 38.
 29,30 = SK. 50.
 9920,21 = SK. 51.
 1005,6 = YS. 3. 37.
 7 = SS. 3. 23.
 11,12 = SK. 52.
 14,15 = SS. 3. 10.
 20,21 = SK. 53.
 10122 = SK. 45.
 1021,2 = YS. 4. 3.
 7 = Brh. 4. 4. 6.
 11,12 = Munḍ. 1. 1. 9.
 14,15 = SS. 3. 56.
 19,20 = SS. 3. 57.
 22,23 = Kath. 4. 12.
 24,25 = ?
 1031 = SS. 2. 1.
 12 = SS. 2. 37.
 1043,4 = Çvet. 1. 10.
 10,11 = YS. 2. 22.
 13 = Çvet. 4. 5.
 10524,25 = Nāradiya ?
 27,28 = SK. 61.
 1066,7 = SK. 62.
 8 = SS. 3. 65.
 1071,2 = Brh. 2. 3. 6.
 2 = *Brh. 3. 9. 26; 4. 2. 4; 4. 4. 22; 4. 5. 15.
 4,5 = Matsya Purāṇa ?
 7-12 = M. 6. 76-78. (7-10 = Mbh. 12. 12463, *12464).
 14,15 = SK. 64.
 19,20 = YS. 2. 26.
 1087,8 = ?
 9 = Brh. 4. 4. 6, Nṛs. T. 2. 1. 5.
 10,11 = Nāradiya Smṛti ?
 26,27 = YS. 3. 9.
 34 = NS. 3. 1. 25.
 1101-6 = Garuḍa Purāṇa ?
 22 = ?
 30,31 = BhāgP. 11. 9. 2.
 33,34 = M. 6. 78.
 1114 = R. 3. 9. 32.
 15,16 = *VP. 2. 13. 30a + 22b.
 24,25 = ?
 26,27 = ?
 33,34 = *Mbh. 12. 6520, 6647.
 11210,11 = *Mbh. 12. 6649.
 17,18 = ?
 20-23 = *MārK. 41. 18, 19.
 32,33 = ?
 1136,7 = *Mbh. 14. 761.
 8,9 = VP. 2. 13. 39.
 12-15 = VP. 3. 18. 103.
 11410,11 = Çvet. 6. 23.
 15-18 = Brh. 1. 4. 10.
 20 = Bhag. 11. 40.
 1151,2 = Chānd. 5. 4. 1.
 27,28 = VP. 4. 2. 45c.
 33,34 = *VP. 4. 2. 45b.
 116c-9 = VP. 4. 2. 46.
 22,23 = *Yājñavalkya's Dharmasāstra 3. 141.
 11715 = SS. 1. 92.
 11823,24 = *Brh. 4. 3. 16.
 11910 = Çvet. 4. 5.
 11 = Brh. 1. 4. 7.
 13 = Chānd. 6. 2. 3.

- 16 = Çvet. 6. 11.
 1206,6 = Brh. 2. 4. 12.
 25a = Brh. 2. 3. 6.
 b = Brh. 3. 8. 8.
 34 = Brh. 2. 4. 12.
 12110 = *Brh. 3. 2. 13; 4.
 4. 5.
 10,11 = ?
 24 = ?
 1223 = Çvet. 6. 11.
 3,4 = Brh. 2. 3. 6.
 5,6 = Kath. 3. 15.
 7 = GāṇḍMK. 2. 32,
 BrB. 10.
 7,8 = Chāṇḍ. 6. 1. 4.
 1263 = ?
 32,33 = Brh. 2. 4. 10; 4.
 5. 11.
 1275,6 = NS. 2. 1. 67.
 7 = SS. 5. 26.
 13,14 = BrS. 2. 2. 28.
 16,17 = SS. 5. 26.
 21a = Brh. 2. 3. 6.
 b = Brh. 4. 4. 19.
 21,22 = *Brh. 4. 3. 22,
 Brahma Upani-
 ṣad 2.
 29,30 = ?
 12813 = ?
 16 = SS. 5. 26.
 33,34 = ?
 1291,2 = ?
 4,5 = *VP. 1. 2. 19.
 13017 = Chāṇḍ. 7. 25. 2.
 18 = Muṇḍ. 2. 2. 11,
 NṛsT. 2. 17.
 29 = Chāṇḍ. 7. 25. 2.
 1311,2 = Ken. 1. 5.
 23,24 = Chāṇḍ. 6. 2. 1.
 25,26 = Brh. 4. 3. 23-30.
 27-29 = ?
 37,38 = Brh. 3. 9. 28.
 1329 = ?
 10 = ?
 18 = Brh. 1. 4. 8.
 20a = ?
 b = ?
 13315,16 = Çvet. 4. 10.
 22 = Çvet. 6. 19.
 31 = *Kath. 2. 12.
 13422 = ?
 13519-22 = *VP. 1. 2. 23.
 35,36 = M. 1. 27.
 13934,35 = M. 1. 17.
 1406 = Kath. 6. 17.
 7 = *Mbh. 3. 16763.
 14115 = ?
 16 = *Dhātupāṭha 15.
 54.
 33 = Chāṇḍ. 6. 5. 4.
 1421,2 = Chāṇḍ. 6. 3. 1.
 1436,7 = SS. 5. 114.
 8 = SS. 2. 1.
 16 = SS. 2. 34.
 22 = YS. 1. 4.
 14512,13 = Chāṇḍ. 6. 11. 1.
 14 = SS. 5. 121.
 18,19 = M. 12. 9.
 1463 = Çāṇvata 320.
 14731-34 = *VP. 2. 13. 98, 99.
 14824,25 = Kumārasambhava
 1. 53.
 1493,4 = YS. 2. 15.
 5,6 = *VP. 6. 5. 55.
 22-25 = ?
 27,28 = KP. 2. 2. 12.
 33,34 = SS. 3. 74.
 15022,23 = VP. 6. 5. 63.
 1514,5 = *Chāṇḍ. 8. 15. 1.
 1533,4 = BhāṅP. 3. 7. 11.
 9 = SS. 6. 25.
 22-24 = YS. 1. 2-4.
 25,26 = ?
 33,34 = BrS. 4. 1. 11.
 1549 = Muṇḍ. 2. 1. 5.
 16 = Çvet. 4. 5.
 15534 = ? Cf. 306.
 1566 = *SS. 3. 58.
 1574 = Brh. 4. 4. 14, Çvet.
 3. 10.
 24 = SS. 6. 48.
 1588 = GāṇḍMK. 3. 26.
 10 = ?
 30 = RV. 10. 190. 3.
 30,31 = Brh. 4. 4. 19.
 32 = SS. 6. 52.
 33 = Brh. 4. 4. 19.
 1591 = Brh. 4. 4. 19.
 3 = Bhag. 11. 40.
 4,5 = Chāṇḍ. 6. 1. 4.
 8,9 = GāṇḍMK. 2. 32,
 BrB. 10.
 31,32 = SS. 6. 55.
 16022,23 = BrB. 13.
 24 = SS. 5. 114.
 16115,16 = Çvet. 6. 9.
 21 = *Dhātupāṭha 15.
 54.
 33-36 = ?
 16212 = *Chāṇḍ. 6. 2. 3.
 34 = BhāṅP. 3. 26. 21.
 16330,31 = SS. 1. 1.
 1649 = *Mbh. 3. 14197.
 11,12 = BhāṅP. 3. 24. 36.
 16 = Bhag. 11. 32.

APPENDIX IV.

INDEX OF QUOTATIONS FROM SCRIPTURE AND TRADITION,

GROUPED ACCORDING TO THE WORKS FROM WHICH THE QUOTATIONS ARE TAKEN.

The explanations prefixed to Appendix III. apply, *mutatis mutandis*, to this Appendix also.

<p>Rigveda. 8. 48. 3 = 92. 10. 190. 3 = 15830.</p> <hr/> <p>Taittiriya Aranyaka. 10. 10. 3 = 925. = 4221. = 9425.</p>	<p>3. 9. 28 = 13137,38. 4. 2. 4 = 1072. 4. 3. 7 = 211,12. = 2818,19. *4. 3. 16 = 212,18. = 123,4. = 11822,23. *4. 3. 22 = 210,11. = 12721,22. 4. 3. 23, 26 = 8229,30. 4. 3. 23-30 = 13126,36. 4. 4. 2 = 9219,19. *4. 4. 5 = 12110. 4. 4. 6 = 7636. = 771. = 1027. = 1089. *4. 4. 14 = 6717. 4. 4. 14 = 1574. 4. 4. 19 = 12721b. = 15830,31. = 15833. = 1591. 4. 4. 22 = 1072. 4. 5. 3 = 84,5. 4. 5. 6 = 119. = 434. 4. 5. 11 = 12632,33. 4. 5. 15 = 1072. 5. 5. 1 = 5513.</p>	<p>= 621a. = 702. = 13123,24. *6. 2. 1 = 11 6. 2. 2 = 1915. 6. 2. 3 = 334. = 3330b. = 4725. = 11913. *6. 2. 3 = 8023. = 16212. 6. 3. 1 = 1421,2. 6. 5. 4 = 8023,24. = 9225,26. = 14133. 6. 7. 6 = 6111,12. 6. 8. 7 seq. = 7039a. = 715. 6. 11. 1 = 14512,13. 6. 11. 3 = 6912. 7. 1. 3 = 75. 7. 24. 1 = 407,8. 7. 25. 2 = 7538. = 13017. = 13029. 8. 1. 6 = 4123,24. *8. 12. 1 = 834-38. 8. 15. 1 = 921. *8. 15. 1 = 1514,5.</p>
<p>Bṛhad-Araṇyaka Upaniṣad. *1. 4. 2 = 3330a. 1. 4. 7 = 5511,12. = 5715. = 11911. 1. 4. 8 = 13218. 1. 4. 10 = 7039b. = 11415-18. 1. 5. 3 = 7331,32. = 8134. 2. 3. 6 = 4028. = 6533,34. = 7535,36. = 1071,2. = 12025a. = 1223,4. = 12721a. 2. 4. 5 = 119. = 3537,38. = 434. 2. 4. 10 = 7810. = 12632,33. 2. 4. 12 = 8036, 811. = 1205,6. = 12034. 3. 2. 13 = 8029,30. *3. 2. 13 = 12110. 3. 8. 8 = 3731. = 12025b. *3. 9. 26 = 1072.</p>	<p>Chāndogya Upaniṣad. 3. 14. 1 = 9515. 5. 4. 1 = 1151,2. 6. 1. 4 = 4019. = 1227,8. = 1594,5. 6. 2. 1 = 1914a. = 5512.</p>	<p>Īgā Upaniṣad. 11 = 2621,22. = 9420.</p> <hr/> <p>Kena Upaniṣad. 1. 5 = 1311,2.</p> <hr/> <p>Kaṭha Upaniṣad. 2. 12 = 965.</p>

<p>*2. 12 = 75, 6. = 5215. = 13331. 3. 4 = 1414. 3. 15 = 1225, 6. 4. 12 = 10222, 23. 4. 15 = 7029, 30. 5. 10 = 7121. 6. 17 = 235, 6. = 1406.</p> <hr/> <p>Praçna Upaniṣad. 4. 8 = 3037, 38. 6. 4 = 7714, 15.</p> <hr/> <p>Mundaka Upaniṣad. 1. 1. 9 = 10211, 12. 2. 1. 3 = 816. = 8323, 24. *2. 1. 3 = 7712, 13. 2. 1. 5 = 1548. 2. 2. 11 = 13018. 3. 1. 3 = 7031.</p> <hr/> <p>Taittiriya Upaniṣad. 2. 1 = 7520, 21. = 775, 6. 2. 5 = 9214. 2. 6 = 8023. *2. 7 = 7112, 13.</p> <hr/> <p>Āitareya Upaniṣad. 1. 1. 1 = 701.</p> <hr/> <p>Ovetāṣvātara Upaniṣad. 1. 10 = 1043, 4. 3. 8 = 928. = 9424. 3. 10 = 6717. = 1574. 3. 13 = 235, 6. 4. 5 = 6715, 16. = 7525. = 10413. = 11910. = 15416. 4. 9 = 3734. 4. 10 = 3733. = 13315, 16. 5. 8 = 2319.</p>	<p>5. 9 = 16115, 16. 6. 11 = 245. = 6529. = 11916. = 1223. 6. 13 = 518. 6. 15 = 926. = 9424. 6. 19 = 13322. 6. 23 = 11410, 11.</p> <hr/> <p>Garbha Upaniṣad. 3 = 3036, 37.</p> <hr/> <p>Cūlikā Upaniṣad. 3 = 1714.</p> <hr/> <p>Nṛaiṇha-tāpani Upaniṣad. 2. 1. 5 = 1089. 2. 1. 7, 8 = 2020. 2. 9. 9 = 1330, 31. 2. 17 = 7530. = 13018.</p> <hr/> <p>Brahma Upaniṣad. 2 = 12721, 22.</p> <hr/> <p>Brahmabindu Upaniṣad. 10 = 225, 7. = 2811, 12. = 1227. = 1598, 9. 11 = 706, 9. 12 = 6927, 38. 13 = 16022, 23. *13 = 2317, 18.</p> <hr/> <p>Māitri Upaniṣad. *5. 2 = 1914b. = 5512, 13. = 621b. 7. 9 = 2621, 22.</p> <hr/> <p>Gāudapāda's Māṇḍūkya- Kārikā. 2. 32 = 226, 7. = 2811, 12. = 1227. = 1598, 9.</p>	<p>3. 5 = 683, 4. 3. 26 = 1588.</p> <hr/> <p>Brahma Sūtra. 1. 1. 1 = 324. 1. 1. 21 = 6921. 2. 1. 1 = 331. 2. 1. 11 = 359. 2. 1. 22 = 6921, 22. *2. 2. 1 = 336. 2. 2. 28 = 12713, 14. 2. 2. 29 = 4027. *2. 2. 30 = 4027, 28. 2. 3. 15 = 7718, 19. 2. 3. 43 = 437. = 6922. 2. 4. 9 = 8318, 19. 2. 4. 12 = 3335. 3. 1. 1 = 8826, 37. 3. 2. 10 = 6630. 3. 2. 22 = 4029, 30. 3. 2. 32 = 7027. 3. 4. 16 = 2627. 3. 4. 33 = 2623. *4. 1. 3 = 439. 4. 1. 11 = 15333, 34. 4. 2. 16 = 163. = 7126.</p> <hr/> <p>[Yoga] Vāsaiṣṭha. [See note to my translation of the 8PrBh. 1. 96, page 115.] "Vāsaiṣṭhe" ? = 344-9. "Vāsaiṣṭhe" ? = 5530-31. "Vāsaiṣṭhe" ? = 6515-18. "Vāsaiṣṭhe" ? = 853-6. "Vāsaiṣṭha" ? = 9131, 32.</p> <hr/> <p>Yoga Vāsaiṣṭha. 16. 3, 4 = 4721-24. [According to Dr. Hall.]</p> <hr/> <p>Vedānta Sāra. 158 = 6530, 31.</p> <hr/> <p>Sāṃkhya Kārikā. 2 = 98. = 4214. 3 = 311, 2. 6 = 2927, 38. 7 = 5230, 31.</p>
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10 = 57^{32,33}.

= 586,6.

11 = 58^{31,32}.

= 6316.

13 = 60^{20,21}.17 = 64^{5,6}.

20 = 147,8.

= 748,9.

21 = 242^{5,26}.25 = 78^{33,34}.28 = 83^{36,37}.29 = 83^{14,15}.31 = 85^{26,27}.39 = 91^{16,17}.

40 = 896.

= 8912,13.

= 9126.

41 = 9121,22.

45 = 10122.

46 = 9410.

48 = 9811,12.

49 = 9725,26.

50 = 9829,30.

51 = 9920,21.

52 = 10011,12.

53 = 10020,21.

61 = 10527,28.

62 = 1066,7.

64 = 10714,15.

[The order of the stanzas as used by Vijnānabhikṣu has a general correspondence with the natural order of the stanzas in the Kārikā.]

Sāṃkhya Tattva Kāumudī.

Introd. to SK. 2 = 828,29.

*On SK. 27 = 842,3.

Sāṃkhya Sūtra.

1. 1 = 163^{30,31}.

1. 2 = 4119.

1. 6 = 4115.

1. 7 = 247.

1. 12 = 1213.

1. 16 = 4125.

1. 19 = 77,8.

= 289,10.

1. 24 = 385.

1. 55 = 1425.

1. 56 = 2910.

1. 58 = 242^{8,29}.

1. 59 = 2912,13.

1. 66 = 6227.

= 631.

1. 78 = 4032.

1. 89 = 464.

1. 92 = 11715.

1. 99 = 6919.

1. 104 = 4914.

= 6331.

1. 105 = 4932,33.

1. 110 = 5725.

1. 143 = 4924.

1. 154 = 3112,13.

= 7135.

2. 1. = 1031.

= 1436.

2. 10 = 781.

2. 12 = 3027.

2. 21 = 7986.

2. 34 = 14316.

2. 35 = 717,18.

2. 37 = 10312.

3. 10 = 10014,15.

3. 16 = 943.

3. 20 = 9322.

3. 23 = 1007.

3. 24 = 25108.

= 979,10.

3. 37 = 25106.

3. 38 = 9825.

3. 56 = 10214,15.

3. 57 = 10219,20.

*3. 58 = 1566.

3. 65 = 1066.

3. 74 = 14933,34.

5. 1 = 594,35.

5. 26 = 1277.

= 12715,17.

= 12818.

5. 107 = 4522,23.

5. 114 = 6322,23.

= 1436,7.

= 16024.

5. 116 = 6821,22.

5. 121 = 14514.

6. 25 = 1539.

6. 28 = 4334.

6. 39 = 3929,30.

= 586,7.

6. 48 = 15724.

6. 52 = 15832.

6. 55 = 15931,32.

6. 63 = 683,4.

6. 69 = 9011,12.

6. 70 = 62,3.

Yoga Sūtra.

1. 2-4 = 8437,38.

= 15322-24.

1. 4 = 713.

= 4335.

= 14322.

1. 6 = 8425.

1. 26 = 337,38.

1. 34 = 9612,13.

2. 12, 13 = 2536,37.

2. 13 = 2529,30.

2. 15 = 824,25.

= 1493,4.

2. 16 = 621.

2. 17 = 1410.

2. 22 = 3312,13.

= 7518,19.

= 10410,11.

2. 23, 24 = 1427,28.

2. 24 = 2511.

= 2520,21.

2. 26 = 2616.

= 10719,20.

2. 28 = 2617,18.

2. 29 = 9629,30.

3. 9 = 10826,27.

3. 37 = 1005,6.

4. 2 = 6112,13.

4. 3 = 1021,2.

4. 17 (or 18) = 3920,21.

4. 23 = 3532.

Vyāsa's Yoga Bhāṣya.

1. 7 = 4338.

1. 52 = 738.

2. 17 = 714,15.

*2. 20 = 496-9.

3. 49 = 738.

*4. 18 = 3921,22.

4. 22 = 496-9.

Nyāya Sūtra.

1. 1. 2 = 265,6.

1. 1. 11 = 9014.

2. 1. 67 = 1275,6.
3. 1. 25 = 2530,31.
= 10634.

Sarva Darśana Saṃgraha.
*Page 16 end (ed. Bibl. Ind.)
= 1516,17.

Mahā Bhārata.

- *3. 14197 = 1649.
*3. 16763 = 1407.

(Bhagavad Gītā.)

[Cited as a separate work]

2. 20 = 2734.
2. 24 = 2320.
2. 39 = 520.
3. 27 = 214,15.
3. 29 = 23,4.
*10. 21 = 7038.
11. 32 = 16416.
11. 40 = 11420.
= 1593.
13. 21 = 1412.
= 2436,37.
= 2523.
13. 33 = 4440,41.
16. 8 = 234.

(Mokṣadharmā.)

- *12. 6520 = 11133,34.
*12. 6647 = 11133,34.
*12. 6649 = 11210,11.
12. 7663b = 315.
*12. 7664a = 316.
*12. 7751a = 2534.
*12. 7758 = 7915.
*12. 7762b = 2532.
*12. 7763 = 2533.
*12. 7852 = 3711.
12. 7879 = 7421,22.
12. 11198a = 34.
12. 11307b = 2323.
12. 11308a = 2324.
*12. 11409b = 514.
*12. 11410a = 515.
12. 11419 = 3723,34.
12. 11676a = 33.
12. 12463 = 1077,8.
*12. 12464 = 1079,10.

12. 12681a = 3625.
*12. 13755b = 901.
*12. 13756a = 902.

- *14. 761 = 1136,7.

Manu.

1. 16 = 9027,28.
1. 17 = 13934,35.
1. 27 = 13535,36.
6. 76-78 = 1077-12.
6. 78 = 11033,34.
*12. 8 = 8823,24.
12. 9 = 14518,19.
12. 105 = 457,8.
12. 106 = 3511,12.

**Yājñavalkya's Dharma-
cāstra.**

- *3. 141 = 11622,23.

Viṣṇu Purāṇa.

- *1. 2. 19 = 1294,5.
1. 2. 20b, 21a = 323,4.
*1. 2. 20b, 21a = 6026,27.
*1. 2. 23 = 13519-22.
1. 2. 33 = 3613,14.
1. 2. 38 = 3224,25.
1. 2. 43b, 44b = 3124,25.
1. 4. 51 = 3617,12.
1. 5. 5b = 378.
1. 14. 35 = 5111,12.
1. 17. 83 = 45,6.
2. 7. 25b, 26a = 599,10.
2. 7. 32 = 571,2.
*2. 8. 96 = 929.
*2. 13. 22b = 11116.
*2. 13. 30a = 11115.
2. 13. 39 = 1138,9.
2. 13. 95 = 2110,11.
2. 13. 96 = 218,9.
*2. 13. 98, 99 = 14731-34.
3. 18. 17 = 2114.
3. 18. 103 = 11312-15.
*4. 2. 45b = 11533,34.
4. 2. 45c = 11527,28.
4. 2. 46 = 1166-9.
*6. 5. 55 = 1495,6.
6. 5. 62 = 15022,23.

6. 7. 22 = 216,17.
? = 683,4.

[See translation of SPrBh., p. 165,
note.]

Kūrma Purāṇa.

[Iṣvara GHṬ: See note to my translation of SPrBh., p. 22]

2. 2. 10 = 6416,17.
2. 2. 12 = 106,6.
= 14927,28.
2. 2. 16, cf. 3629.
2. 2. 20, 21 = 261-4.
*2. 2. 28 = 8512,13.
2. 11. 6 = 228,9.
4. 66 = 4729,30.
12. 28 = 7532,33.
? = 320,21.
? = 3711.

Garuḍa Purāṇa.

- ? = 974-6.
? = 1101-6.

Padma Purāṇa.

- ? = 412-32.
? = 167,8,11.

Bhāgavata Purāṇa.

1. 8. 52 = 4210,11.
*3. 5. 29-31 = 7926-30.
3. 7. 11 = 1533,4.
3. 24. 36 = 16411,12.
3. 26. 21 = 16234.
11. 9. 2 = 11030,31.
? = 3032-35.

Matasya Purāṇa.

- ? = 797.
? = 1074,5.

Mārkaṇḍeya Purāṇa.

- *10. 31 = 919,30.
37. 38b = 3435.
*41. 18, 19 = 11220-23.
*45. 38 = 809.

Līṅga Purāṇa.

- ? = 2021.
? = 3333,34.
? = 3629.
? = 6929,30.

Vāya Purāṇa. 4. 25 = 797.	Parācāra's Upapurāṇa [Or Supplement to Viṣṇu Purāṇa]. ? = 39-12.	Pāṇini. 5. 2. 91 = 731a.
Sūrya Purāṇa. ? = 1324, 25. ? = 1711, 12.	Rāmāyaṇa. 3. 9. 32 = 1114.	Dhātupāṭha. *15. 54 = 1411a. = 1611a.
Nāradiya ? [See translation of SPrBh., p. 249 note, and p. 248, note.] ? = 10524, 25. ? = 10810, 11.	Kumārasambhava. 1. 53 = 14824, 25.	Amarakoṣa. 1. 1. 1. 9 = 1510. 1. 1. 4. 11 = 837. 1. 1. 4. 13 = 722a.
	Çiçupālavadhā. 2. 59 = 5115.	Cāṣvata. 320 = 1483.

QUOTATIONS NOT YET TRACED TO THEIR SOURCES.

? = 122, 23. Cf. 3514.	? = 7032, 33.	? = 11217, 18.
? = 211.	? = 7034, 35.	? = 11232, 33.
? = 722, 23. Cf. 4336.	? = 7124.	? = 12110, 11.
? = 1317, 18.	? = 7211.	? = 12124.
? = 2214, 15.	? = 736, 6.	? = 1263.
? = 2530.	? = 737, 8.	? = 12729, 30.
? = 2625, 26.	? = 7732.	? = 12813.
? = 2718, 19.	[See note to translation of 772a.]	? = 12833, 34.
? = 2736.	? = 786, 9.	? = 1291, 2.
? = 2822, 23.	? = 819.	? = 13127-29.
? = 308, 9. Cf. 15534.	? = 8226, 27.	? = 1329.
? = 316.	? = 9031, 32.	? = 13219.
? = 3514. Cf. 122.	? = 915, 6.	? = 13220a.
? = 3717, 18.	? = 9727, 28.	? = 13220b.
? = 3736-38.	[Cf. Appendix III.]	? = 13423.
? = 3821, 22.	? = 10224, 25.	? = 14115.
? = 4336, 37. Cf. 722, 23.	? = 1087, 8.	? = 14922-25.
? = 4616, 17.	? = 11022.	? = 15325, 26.
? = 6418, 19.	? = 11124, 25.	? = 15534. Cf. 30
? = 6422, 23.	? = 11126, 27.	? = 15819.
? = 6616, 11.		? = 16122-25.



